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T H E
LORDS
T A B L E.

Whether it is to be spread like
A Table in an Inne for all comers?
That it ought not so be done is here maintained.

Give not that which is holy unto the dogges, Matth: 7. 6.

And he set the Porters at the Gates of the house of the Lord, that none which was uncleane in any thing should enter-in, 2 Chron. 23.

19.

Suppose him to be the greatest person in the world, and would receive the *blessed Cup* from my hand, signing to all, and sealing to every beleiver the *Blood* of That *God-Man*, I would rather give him my *heart blood*, than I would give that *Cup* unto him, whilst he declares himselfe to be *no Disciple*. Chrysost: in Math: 26.

Hom: 83. *o*.

They, that give The bread and wine to unworthy ones, are as guilty of Sacrilege every whit, as he would be, who could give the Sacred Body of Christ to be torne in peices and eaten by dogges, or trampled-on by Swine. *Calv: 4. book of Institutions.*

Chap: 12. 5.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords Body. 1 Cor. 11. 29.

L O N D O N; *May. 26*

Printed by *M. S.* for Henry Cripps in Popes-head-Alley. 1 6 5 6.

THE TABLE 7

Whether it is to be placed like
A Table in an Inn for all comers?
That it ought not to be done is here maintained.

Given that which he was to do, Mark 14. 22.
And in the Passover in the Church of the Lord, that was
the same, was maintained in any thing should come, 2 Chron. 29.
19.
Suppose him to be the greatest person in the world, and would re-
ceive the Eucharist from my hand, though to fill, and I said to
every believer the Blood of That God X^ps, I would rather give
him my heart than I would give him X^ps into him, whilst
he declares himself to be no Disciple. Christ: in Mark 20.
18.
Then that give The bread and wine to himself, does he give
it or sacrifice every wine as he would do, who could give
the Sacred Body of Christ to be come in peace and safety
doges, or trampled on by Swine. Calv: 4. book of Institution.
Cham: 12. 5.
He that eats and drinks unworthily, eats and drinks his own
condemnation, 1 Cor. 11. 29.

L O N D O N :
Printed by M. S. for Henry Cresset in Popes-
head Alley. 1656.

THE SECOND TREATISE,

Relating to *The Lords Supper,*

And second *Query* thereupon.

Whether all are to be admitted to the Lords Table, upon account onely of their Infant Baptism, though aliens from the Common-wealth of Israel, and strangers from the Covenant of promise, having no hope, well set and settling, and without God in the world? Eph. 2. 12.

The Negative here also is under our maintenance.

Here are foure things premised first. Then is set downe what the contrary minded have to say for the holding forth the Affirmative.

In the next place we Argue the Negative.

CHAP. I. SECT. I.



His being a matter of such high concernment to be cleare-in, we will premise a few things here also to cleare our way into it, and first;

1. That we little thought, any Godly Minister would have put this to Question, Whether all persons, pell, mell, rag rag, as we commonly say, how ignorant, how prophane, how notorious soever for their Deboilerie, are to have admittance to the *Lord's Table* by priviledge of *Infant Baptisme*; Surely this Question, *de Jure*, would have been exploded, when our times were at worst; Archbishops and Bishops at their *Zenith* or hight, what ever their *Vicars, Curats* and *Parsons* did, *de facto*,

THE LORDS TABLE

Whether it is to be spread like
A Table in an Inn for all comers?
That it ought not to be done is here maintained.

Given me that which I have not, March 7. d.
And be for the future in the Church of the Lord, that none
shall be more welcome in any Church than I am, 2 Chron. 23.

Suppose him to be the greatest person in the world, and would re-
ceive the blessed Sacrament from my hand, I would rather give
every believer the blood of that God-Man, I would rather give
him my heart-blood, than I would give that Cup unto him, whilst
he declares himself to be no Disciple, Christ's in Mark: 26.

They that give The bread and wine to unworthy ones, are as guilt-
less of Sanctification every wine, as he would be, who could give
the sacred body of Christ to be come in peace and eaten by
dogs, or trampled on by swine, Calv. 4. book of exposition.

Chapter 12. 5.
He that eats and drinks unworthily, eats and drinks his own
condemnation, as concerning the Lord's Body, 1 Cor. 11. 29.

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street. 1644.

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CHAP. II. Sect. I.



His being a matter of such high concernment to be cleare in, we will premise a few things here also to cleare our way into it, and first,

I. That we little thought, any Godly Minister would have put this to Question, Whether all persons, pell mell rag rag, as we commonly say, how ignorant, how prophane, how notorious soever for their Debaucherie, are to have admittance to the *Lords Table* by privilege of *Infant Baptism*? Surely this Question, *de jure*, would have been exploded, when our times were at worst, Archbishops and Bishops at their Zeale, or light, what ever their *Vicars*, *Curats* and *Parsons* did, *de facto*,

some of them, as very varlets, as were those, they did admit; But *de jure*, this should not have been so as may be collected by him, that is ordinarily versed in the old Service-Booke: Speciall^e that place, which relates to the order should be observed in the administration of the Lords Supper, together with other *Constitutions* and *Canon's*, as to that sacred administration, printed sixtie yeares agoe, and reprinted a few yeares by-past. Wee will quote two places onely, one out of the *Canons* of our Church; the other out of the Booke of Common Prayer. The 26 *Canon* straitly chargeth every Minister, " That he shall not in any wise " admit to the Communion any of his flock, which be openly " knowne to live in sin notorious without repentance. And the Common prayer book, in the Rubrick before the Communion, commandeth, " That if any be an open and notorious evill-liver, " or have don any wrong to his Neighbour in word or deed, so " that the Congregation by him is offended, the Minister shall " call him and advertise him in any wise not to presume to the " Lords-Table, till he hath openly declared himselfe to have " truly repented &c. Therefore we doe not doubt, but the Ministers of the Presbyterall way (whose *Plat-formes* for Church-Discipline one of us have read) will rise up in their might against M^r H^s: and the men of his way and judgement, who not onely admit, but plead for admittance of any body how scandalous soever, (it is a wonder, if those they admit, are worse then themselves,) for their *two pence*, leave so much behind them, and take damnation with them; did *Judas* doe worse, that betrayed his Lord and Master? This may minde some body of what he may have read, was spoken of an Arian Heretick, *I shall account him a Devill as long as he is an Arian*; and perhaps he may apply it to this Gentleman, the leader of that *drove* or *herd* of Ministers, who are of the same perswasion with him; For it may be doubted, That he with his followers, have, to their power, don more mischief to the Church of Christ, than the most pernicious Heretick now a dayes hath don. What! A Minister of Christ, speak and act so, so contrary to all men, who walk by the *Rule* prescribed them in Gods Word? You know his practise, and you shall heare by a little, how much he speaks anon against our Lord and Master, that you may know how well you have spoken in justification.

*Mibi non alium
quam diabolus,
quam din Arianus.*

*Qui non vivit
ut ipse docuit
certum id docu-
mentum est non
esse Christianum.*

justification of him. He may preach Christ, but doing things most contrary to the minde of Christ; he makes full prooffe he is no *Christian*; *Christianity being nothing else but as faire and full a drouht of God upon the Soule, as the Soule is capable off in this body of death*; But see how justly Sin is called *darknesse*, it hath darkned, we feare, the very light of nature in him, or naturall reason, which, say the Lawyers, may speake where the Law is silent, so naturall reason where the word of God is silent; but where the word of God speaketh, reason must be dumb. Sin hath darkned that common light in the man, as may be feared; And now read him in his writings, how Crosse he standeth, and acteth to the word of Christ; His Blessed practise among His Disciples; and Commission given them to the worlds end; Therefore

Christianismus est similitudo Dei quantum possibile est humana nature. Just. Mart. orat. ad Anri. Ratio naturalis potest alterari ubi deficit lex.

S E C T. II.

2. **W**E are, Sir, heartily sory this should grate so hard upon you, but we cannot possibly help it, while you hold so fast to your fore-man, & his tenent, as to free admission of all (notorious for their obstinate and affected ignorance, as some must be where all have free admission) unto the *Lords Table*; It will fare the worse for you, because he is so bad; yee agree so well here, that we want skill to make difference betwixt you & him, therefore ye will pardon us, if, discerning no difference betwixt you, we make none, though full loth we are to Couple you together. But sith you will have it so, so it must be, and possible with some men, it may be for your honour; but however we cannot helpe you at all, nor, we suppose, can you helpe your selfe, by that *proviso* you speake of, which the man of your perswasion gives you, *excommunication*. If a person, man or woman, so notoriously vile and debauched, that he is more like a *Devill*, than a *Disciple*, then admit him not, but excommunicate him; Cast him out. We cannot thank the man for his remedie, It is not worth so much (if he had been serious therein, which we think he was not, being against his own principles) for whether shall we cast him? unles into the same place Mr. *H.* deserves, to be himselfe cast (and it is his lightest punishment; for indeed he hath offended the *Lords* little ones every one of them we thought till we thought of you) into the Sea with

Matt. 18. 6.

with a mill-stone about his necke, for all the dry Land is a Church, as you so well know, and can make full prooffe. In the next place

S E C T. III.

*Si dimidio
Christi communi
officiu.*

3. **W**E would say in Allusion to excellent Calvin's words, if we could be content with half a Christ, our work would quickly be at an end, and we should agree; So if we could be content with an halfe Reformation (which will content the Godly party, as the halfe of her deare Child the deare mother) ye do not bid us the halfe; no, nor the least part or peice of Reformation; for, making no separation from the world at the Lords Table, where or when will ye separte? All one at the Lords Table, and every where one. The world and you cannot be two, while professedly one at the Lords Table, We will take leave to set downe excellent Burroughs his words, we have read or heard upon this subject. *Whensoever you receive the Communion with any Company, you doe Confesse your selfe to be of the same body with that Company. I must professe that I doe beleve my selfe to be of the same Body that this drunkard is off; this Idolater, this covetous person is off; this whore-master, this swearer is off; joyning with them to eate Bread at the Lords Table, (where these uncleane ones must needs be where all are admitted to be) professing nothing against them, nor taking any Course at all with them, for the exclusion of them, or purging of them out: Allowance of a thing done, is as good, as a Commission for the doing of it. Therefore it concernes us very much to looke unto it, That it be an holy Communion we receive the bread and wine in. In the last place*

*Reade Master
Palmer, p. 100.*

S E C T. IV.

*Inveniat sand
superbus ava-
rus, omnium vi-
tiorum tenu tra-
cto impij silentij
non arguat dum
dominus; attine.*

4. **W**E would adde this, That we are as unable to keepe silence as we are to speake, as the Learned doe, observing, the ordinance of our dearest Lord and Saviour, so prophaned; His owne order, in His owne house, whereof He is so tender, so blasphemed; and by those, who should be most observant thereof; His stewards there. We professe we wish our eyes found

raines

taines of teares, and that our hearts could melt like wax, and our bowells yearne upon these stewards in Gods house, who admitt all to his Table, come who will all are welcome; Surely if they repent not of these horrid doings, the Master of the house and Lord of the Table, will rise up against these stewards, as once He did in Mount Perazim, He will be wroth with them as in Mount Gibeon; for by their meanes it is that a brutish, sottish people, admitted by them to eate and drinke at the Lords Table, *doe eate and drinke their owne damnation*; encreasing their guilt there, and hardning themselves to their utter ruine, and everlasting destruction. And is this nothing? Nothing saith Mr H: for which some other will deale with him assuredly, and *bray him in a mortar*, that his folly may depart from him, who saith in effect, though not in terminis; *It is nothing to eate and drinke damnation to our selves*, as all must doe who eate and drinke unworthily, upon account onely of *Infant Baptism*: For by Comming, or, rashly, like naturall brute beasts, rushing to the Lords Table, before the word of life, hath brought life to their soules, they *eate and drinke judgement to themselves*, and have put themselves into an utter incapacity or impossibility ever to be wrought upon thereby, we meane as to the strength and power of ordinary meanes, That worke on other men for their Conversion, who have not willfully perverted the holy order of the Lord; which He hath prescribed, nor presumptuously passed over the ordinary meanes of Conversion: They have hard hearts, that doe not melt into teares, beholding a poore sottish people, encreasing their guilt every day, and more and more hardning themselves to their eternall ruine. Therefore for our deare Lords and Christs sake, whose *Body and Blood* we cannot see with patience thus prostituted to *dogs and swine*; for His *Churches and Truths* sake, the onely two dearly beloved and regarded in the whole world; for Soules sake, purchased at so deare a rate, (which argues the pretiousnesse of them) for your owne sakes, whose foot stands fixed in Mr H: way (*his owne*) a way of *sin* and death; have we spoken hitherto, and shall speake in these matters before us, as we have believed, And as the Church of Christ hath practised in all times, and ages, though not with that freedome and blessed *liberty*, as by the abundant riches of Gods goodnesse now they can doe, for which *liberty* they blesse

God

God night and day, who hath so changed the times; Time was, and it was a sad time, with all the godly Ministers and people all over the Land, when there was no *barre* to keepe any from the Lords Table, but one, which *superstition made*; And was it a just Greife (to borrow Mr *Sanders* words) then, that there was no barre; And is it your worke now to remove the Barres, yea the Lords and his Churches antient *Land-markes*, and lay all Common? The Lord God of gods looks upon this, and will require it. Therefore in our tenderest respects unto you, we would Caution you in our entrance to this Treatise, for with that or the like unto it we meane to end this; *of all murther take heed of Soules murther*, your owne or others, It is *Salvians* Caution. It is true your people will be very wroth with you, if you will not murther them, let *them eate and drinke damnation to themselves*. The most cruell & bloody murther (though M. *H.* will not beleive it) to suffer persons one or more to *poison themselves with the Sacrament*, which workes strongly, and kills presently, as poison mixed with the strongest wine will doe. Vineger, you have read, 'tis *filius vini*, and the sweetest wine degenerates into the sharpest * vineger; As there are more liberall *doles* of Grace in time of the Gospell, and specially given forth at the *Lords Table* to the worthy receivers; So are there the largest *violls* of wrath there also, given forth to eate and drinke downe by the unworthy receivers: very likely your people will not apply their heart to this, no not to this; But if they may not have the Lords Supper, as formerly they have had, once a yeare at least (which now will not serve their turne) or thrice, or, since they are used to it, once a moneth; they will crie-out against you all the yeare long, and Curse too; (to whom God hath not made it manifest, that they themselves are beasts) These ignorant, unreasonable and wicked persons will so doe, if you will not suffer them to drinke downe a Curse, and destroy themselves for ever, if you will not take the readiest way, to destroy them by admitting them so unworthy to the Lords Table, They will destroy you; at least they will doe, what they can. Why but, as the Counsell is to the Parent Correcting his Child, *Let not thy soule spare for his crying*: So regard not their Crie, nor their Curse neither. But, though they Curse, Bless them, which you cannot doe; but in bidding them attend diligently

De Eccles:
lib. 2.

* Gospel Cordi-
als to a fowle
heart are the
deadliest poison.
Mr. Ford. Sp.
Ad. 470.

gently upon the *Converting ordinance*, and forbear comming to the Lords Table, till the Word preached hath done its worke, Then come and wellcome. — But we shall contribute more to this, at the end of this Treatise. And now before we come to argue the Negative; That *Children in understanding willfully such, Children of Belial alwayes, are not to be admitted to the Lords Table*. We will with your leave heare you make out the Affirmative first, *That Children in understanding are to be admitted to the Lords Table*. We have heard you (we shall alledge nothing from what we have read) and those in your way with you, make it out thus: and so this is your first prooffe.

C H A P. II. S E C T. I.

“**S**urely all our forefathers were not all mistaken, but
 “ they gave it forth to all, all along, till within these
 “ very few yeares, which they had not done, if they
 “ had not thought it lawfull to be done.

It is hard to prove this, nay we thinke it is impossible; Though we grant that many the excellent of the earth, did give forth these seales to as many as came for them, and that was just, as you say, to all; And truly much might be said to excuse these excellent of the Earth, *à tanto*, if not *à toto*. The tyranny of *Custom*, as a tide or torrent impetuously running all one way, and carrying all with it; The Tyranny of Bishops also, as fast friends to Christ, many of them, as were these excellent of the Earth then, and now fast friends to Anti-christ. Indeed *Issachars* — we had almost said, *ourse* (but to all His God turned it into a blessing) was upon the good Ministers, and people, they lay *couching under burdens*; and this *dispirits* both Ministers and people, so that with him in *Tacitus*, if we may alude to it, *gemens, sequitur tamen*, they sighed, and they groaned, yet they followed the *Commandment*. And surely we may adde this, how did they breath after Reformation in these matters? And when they saw no amendment, we know whether some of them went, for it is knowne in all the Earth; and how did they there, And the faithfull here *wrestle* with their God about these things? And what thanks

It is hard even for good men not to be carried dowe the streame, when at once they goe with the wind of example and tide of Nature,
 Read Mr. Phil. G. Evang. Com: pag. 227, 228. &c.

can they Render to God for what He hath done in way of Answer to their prayers ? Time was when another Girded these faithfull men, and carried them whether they would not ; but now, blessed be God, they have a blessed liberty, to Gird themselves in the *All-might* of their God, according to *His Glorious power*, to walke whether they would in all pleasing.

This we desire to leave upon your serious thoughts, what use and improvement is made of this liberty ? or whether not abused as an *occasion to the flesh*, by men of Mr Hs: perswasion ?

And yet Sir, we must make bold to tell you, your prooffe is naught, and proves nothing, * What have we to doe with th' examples and wants of our Fathers ? they are no rules of our faith, or for our walking ; It is not what was done, but what ought to be done. If such a prooffe may be warranted, what evill may not be approved good and be justified ? Here the Heretique *Eutiches sic à progenitoribus accipiens credidi &c.* " This faith have I received from my Ancestours, in this faith I was borne, and " Baptised, and in the same I desire to dye : and yet the same faith was an errour, and no faith. Full-up to the same words said another as very an Heretique as the former ; *Quemadmodum ab infantia edoctus sum, ita Credidi & Credo ;* " As I have been taught from my Childhood, so I have beleived, and so I beleive still. And the Idolatrous Jewes say much the same ; So we have done, and our Fathers before us, our Kings and our Princes, and so we will doe. But Sir, we speake to you in our Jewells words ; " We sit not in Judgement to Condemne our Fathers, God only is their Judge, and He knoweth how to deliver His owne ; " He was able to preserve the Bush in the midst of the flame ; " and Daniell in the Cave, in the mids of the Lyons ; And the " three Childrèn in the midst of the furnace of flaming fire ; " and His people *Israell* in the midst of the red Sea : even so was " He able to preserve His owne in the midst of that deadly time " of darknesse. *Ignosci potuit simpliciter erranti, post inspirationem veri &c.* He that erreth of simplicity (as our Fathers did) " may be pardoned ; The times of that ignorance God might " winke at. But after that once God hath inspired the heart, and " revealed His truth, whosoever continueth in his errour, offendeth without pardon of ignorance, for he is over-borne

" with

* *Quod cumq;*
veritatem non
sapit heresis est
etiam verus
consuetudo.
Jesu. Christ is
my Antiquity,
That He did,
and that He
spake, said *Ignatius*
ipsoi te
apostoli *in*
Christo. Tell
not me it was
customarily so
done, but tell
me what ought
to be done.
et dicitur, &c.
So an old Phi-
losopher re-
proved his
friend A. Gei.
lib. 10. c. 19.

"with presumption and willfullnesse : These, we have heard, are the words of *Cyprian* ; and this shall serve for Answer to what our Fathers did : their doeings are no prescriptions for us. The word of our God is the Rule of our practise in all things ; And we humbly conceive, it lyeth open before us as to this particular, as our *Cynosure* or Starre to direct us ; whereof anon.

S E C T. II.

"**W**E have heard it said, to beare you out in your doings ;
 " That learned and Godly men, doe as you doe, at this
 " day in point of admission to the Lords Table.

We oppose not here, nor gaine-say what is said of their Learning and Godlinesse. But this we say, That your prooffe is naught still, and proves nothing. There were learned and Godly men sure among those thousands of *Israell* called together by King *David* for the removing of the Arke, and yet they put it in a Cart, against the expresse Command of their God, which was *that the Levites should beare it on their shoulders*. Godlinesse, we see, doth not priviledge us from erring, no not in the Highest matters, the Concernments of the Lord and His Christ. And for *learning*, the Lord prosper it, and sanctifie it, that it may be of use to His Sanctuary ; for this we finde by dayly experience (we will borrow the words of that excellent Expositor upon *Job*) *It is Satans worke to sollicite the Learning of men (even as an adulterer sollicites the beauty of women) that he may commit folly with it, and beget some monstrous birth of mischiefe and villany*. We proceed to that you say in the third place.

2 Sam. 6.
 1 Chron. 13.
 Exod. 25. 14.
 Numb. 4. 15.
 & 7. 19.

Chap. 4. 12.

S E C T. III.

"**T**hat Charity commands you to account all that are borne
 " and Baptized in *England*, Beleivers, Disciples, and Saints,
 " and upon that score, as their Children are to be admitted to
 " Baptisme, so the Parents to the Lords Table.

As Charitable as M^r H: is, who hopes the Best of all, so he saith ; and, say we, if of all, then he hopes the Best of the worst of all ; what hope hath he of the Devill ? Why, If he be a *Devill*,

Read Mr. P. l.
mer, pag. 70, 71

7 Mat. 16. 12.

Matth. 12.

Gen. 6. 5.

incarnate, and baptized, he shall be admitted to the Lords Table, though truly we know not well what to say more, having hinted so much to it before; yet this we will add, That *Charity* doth both heare and see, and hath a rule, whereby to judge righteous Judgement, as of a tree by the fruits; of *M H*: his walke in the streete, by his practise at the Lords Table; for if naught there, it is our feare, he is good no where; Thus we judge of a man by his workes. And to the thing in hand, of a *beleiver* by his faith; of a *Disciple*, by his discipline, his schollar-like submitting himselfe to the teaching of Christ; of a *Saint* by his holinesse. But when none of all this is visible, but the Contrary to all this, They account themselves Saints, are dealt with as Saints, yet they revile the Saints, hate and persecute holinesse: then we see not why Charity should make her mantle so large, as thereby to Cover that, which is so apparent, that it cannot be hid. When the abundance in the heart, the Treasure there venteth or broacheth it selfe, by the eye, tongue, or hand, then it is easie to judge, *Salvâ Charitate*, That the Treasure *within is evill*, for it *bringeth forth evill things*. The Physitian judgeth of the sicke mans stomacke by his tongue, that is foule, the stomack is much sowler, being the Cause of the tongues foulnesse; When we observe the smoake breaking-out of the doores and windowes, and from under the tyles, we conclude, there is much smoake within and some fire also, which, if Care be not taken, will breake-out anon. I see thy heart, said one through thy hand, which acteth thy heart, bringing it forth to light. We judge the tree by the fruit, which is not rash, because it is not ours, but the judgement of the word of God. We have heard it often said to Godly Ministers and people; *Ye must not judge*. They might as well say, you must not heare or see. We may judge and judge the heart too. What an hell above ground that is, where we see what an hellish life there is. We may judge the thoughts of a man not yet turned from sinne to God, that those are *onely evill continually* (for so we are taught to know our selves, that we may loath our selves). But now, when these evill thoughts have *minted* or moulded-out themselves, by words and deeds, then thoughts become visible. We know the *Mint* in the heart, and what stampe, it beareth, for we finde it upon mens words and deeds, which are, as we may say,

say, the money that is coyned there : It is probable this last said remembers you of *Salvian's* words; I can tell you anon (*Speak- Si uili quispiam* ing to his hearers) what your thoughtes are now you are hearing; *scilicet quid in* when I observe you, so soone as you are out of Gods house, running e- *templo homines* very man after his profits and pleasures; I know full well your *Cogitauerunt vi-* thoughtes were upon them, while you were within : What the heart *des: quid sequi-* thinketh, the hand and tongue minteth, was the Proverb with him, *ur. G. 3.* and much the same with ours; *p. 899.* words and workes make a cleare *Commentary* upon the heart : these are the hearts Heraulds, pro- claiming the fooles foolishness. Yet indeed some of your believers, *Pro. 12. 23.* Disciples and Saints, are so evill, that wee need not (but that we must) observe either their words or workes, for the shew of their *1a 3.* Countenance doth witness against them, and they declare their sinne as *Sodoma*, they hide it not. To put a close to this; *de occultis ju-* dicant Deum; God judgeth of things which appeare not; The face of the heart being as visible to Him, as is the face to us, and the darkest roome light some; But we may judge of things that doe appeare : " As the Church judgeth not of hidden Crimes, sooner "ther the faithfull, judge of the Churches by their hidden Hypo- "cricie, but by their open scandalls in doctrine and life, said that excellently learned man Mr Cotton. When ye see men wallowing in the pollutions of the world like swine in the mire, ye have war- rant enough to call them swine, and account them loathsome crea- tures, and to excommunicate them the Lords Table, as yee will swine from yours. Wee charge too deeply, if so deepe as the heart, before the heart hath opened its owne sinke, and discove- red its owne filthinesse; but when it proclaimes its foolishnesse, as we read, then may we heare it and beleive it.

S E C T. IV.

4. **Y**OU say you know not why there should not be now as free admission to Baptisme, and the Lords Supper, as in those primitive times, there was to Circumcision, and the Pas- seover.

To this we might ore say as before, when you mention to us that Nationall Church, we should mention to you that Nationall discipline. As thus; If so be the hire of a whore must not be brought

Deut. 33. 18.

brought into the house of the Lord, why should the Child borne of a whore, be brought in thither. But indeed there was provision against this, for the whore, if the daughter of a Priest, was to be *burnt with fire*; if the daughter of a more ordinary man, then *Levit. 20. 9* she was to be stoned with stones, And the Adulterer with the Adulteresse were both to dye. So Sir, your Argument holds not, nor Can it beare out, as we thinke, this Custome amongst you, admitting such Infants now (for they are admitted in their Parents right) to *Baptisme*, begotten, as is notoriously knowne, in *Deut. 22. 21* adultery, and the Parents not so much as professing repentance for the sin; And so giving some satisfaction to the Congregation thereby. Sir, The Lord will require this at these Parents hands (for so we may call them) so also at his hands who so presumptuously baptizeth their Infants. Nor shall it helpe him or them; That though the Child was begot in Adulterie, yet it was borne in wedlocke; So have they plaistered over that horrible sin, for which the Minister must be as responsible, we meane for marrying them, as he shall be for Baptizing their Infant, before an acknowledgement was made openly before the Congregation, for so openly had they sinned. But the Lord lookes upon this and tells us with a voyce as loud as thunder, that sith man doth not, *Levit. 20. 4* He Himselfe *will be the avenger of these things*. And if the people of the Land — &c. for we would leave it upon your thoughts, that if you, or any brother in office with you, have been or are faulty in this matter, *ye may heare and feare, and doe no more presumptuously*; In the shutting up of this we humbly remind you, of your owne Principles, *every head of a family* (being by our principles) an *Abraham to his family*. But how if he be an *Ismaell*, worse than an Infidell to his family, how then in point of admission of his Children to Baptisme, or himselfe to the Lords Table? must he, having blasphemed the one Sacrament, be privileged thereby to blaspheme the other? or having denied and renounced his Baptisme, as the manner of some is, by his workes, making full prooffe he hath very ill husbanded that pretious Talent, must he be privileged thereby to deale so with the other? Yes say you, and accordingly you deale-out unto him. But did your Lord Christ deale so with His Talents? *Math. 25. 28*. — But wee referre it to the sixt Treatise.

2. Now as to admission to the *Passcover*, which you are pleased to say, was free to all, which pleads for the like free admission to the Lords Table. That spoken before might serve here, But, to let that passe, we verily beleive there was not such free admission to the *Passcover*, as you would seeme to hold-out, or take for granted; And this our beleife wee ground on the Scriptures of God as we ought, and you expect we should, and indeed Comanded us; which needed not, for God commands us so to doe; We humbly conceive there is much in this Scripture we reade; *When your Children shall say unto you, what meane you by this service? That ye shall say it is the sacrifice of the Lords Passcover*; Wee Collect from hence; That the persons were to be *knowing* and *understanding* persons in the matters of their God, the great Concernments of their soules, and so knowing and understanding, as that they must be able to instruct and Catechise their Children in those High points. Now if you finde the Parents such knowing and understanding persons; you may finde reason and warrant enough to admit them to the Lords Table; But if very ignorant, yea Brutishly ignorant, for such they are, whom you have admitted, then seeke your warrant elsewhere for your admission to the Lords Table; for wee are verily perswaded you will not finde it from the *Passcover*; The free admission they had to that, Sir, be well aware what you say, and as well aware what you doe; "Take heed of admitting (we advise you in worthy *Hilderfams* words) such as are knowne to the Congregation, to be *ignorant, malicious, uncleane, unjust persons, drunkards, Blasphemers*; Make not the house of God as a *Common Inne*, that receives Guests of all sorts, and entertaines all alike. The Gates of Gods house are called the *Gates of Righteousnesse*; None should presume to enter into them (at least you should suffer none) but such as (in profession and endeavour) are righteous men. Exod. 12. 26, 27. Psal. 118. 19, 20.

But to your Alligation from their free admission to the *Passcover*; To our seeming it was not so free as yours is to the Lords Table. For first, some were to be *Cut-off*, as we read, *Numb: 15. 30, 31*. The soule that doth ought presumptuously, whether he be borne in the Land, or a stranger, the same reproacheth the Lord, and that soule shall be Cut-off from among his people.

"ple, because he hath despised the word of the Lord, and hath
 "broken His Commandement, that soule shall be Cut-off, his
 "iniquity shall be upon him; Add to this, how deepl. the Lord
 "Chargeth His Priests, *Ezek. 44. 7, 8.* Yee have not kept the
 "Charge of mine holy things; In that ye have brought into my
 "Sanctuary Children of a Stranger, uncircumcised in heart, and
 "uncircumcised in flesh. Then at the 9th verse: Thus saith the
 "Lord God, No Stranger uncircumcised in heart, nor uncircum-
 "cised in flesh, shall enter into my Sanctuary; which was a type
 "or figure of the Spirituall Sanctuary, the Church of the living
 "God in Gospell times; Whence it may be cleared we think,
 That, if some were to be Cut-off for their wickednesse, and o-
 thers to be kept off from the Sanctuary, as well for legall, and ra-
 ther for morall uncleanneses, scandalous finnes, then also were
 they kept off from the *Passover*; Yet we thinke the example of
 Good Rulers, as to this matter, clears this further; They had
 under the Law by Gods appointment, at the time of their solemne
 assemblies, certaine Levites, that were porters, set by *the Gates*
of the house of the Lord, that none that was unclean in any thing
should enter in. And it Commands our marke what diligence was
 enjoyned them in their office; *The porters waited at every Gate,*
and might not depart from their service. And hath the Lord Christ
 lesse Care of His service under the Gospell, than He had under
 the Law? Judge you: And take this also along with you, if please
 you, that you may make righteous Judgement; *None that had*
any legall uncleannesse upon them might eate the Passover. Numb.
 9. 6. And may they be admitted to eate at the Lords Table,
 who have *real uncleannesse* upon them? Give your judgement
 here also, but looke up to God, and into His Scriptures before
 you judge. And if it please you, let the Scriptures be, *2 Chron:*
30. 5, 7. *They had not done it as their first fathers did it; who*
had the pure truth Committed to them, and so worshipped the
Lord God purely. But they had done it as their immediate-
forefathers, who were corrupt in their worship, and so in their
practice, as these had done it so did they. For you see like your
Fathers, and like your Brethren, which trespassed against the Lord
God of their Fathers, who therefore Gave them up to desolation, as
 you

you see *vers.* 7. This was good Counsell, if it had been taken well; But it was very ill taken, for when *Hecckiah* sent the posts from Citie to Citie through the Countrey of *Ephraim*, and *Manasseh*, with this Message, *That he would have a reformation, according to the first institution or patterne, and would not have them doe as their immediate forefathers had done*; It is said *verse* 10th; *That they laughed the Messengers to scorn and mocked them*: What! may we not doe as our Fathers have done? must we now be wiser than they? Yes, saith he, you must be wiser than they, and you must doe better than they, else you will shew your selves arrand fooles, and utterly undoe your selves; for your fathers were stiff-necked, and did not yeild themselves to the Lord to serve Him, and so doe as He had shew; But they would doe as pleased them, and was good in their owne eyes, and so brought all this ruill upon themselves; You must not doe as they did, for then you must suffer as they did, whom God gave up to desolation as you see. Now read how these words wrought with some of them, not a few, the Lord by His Spirit setting them home, *vers.* 11. There was a Reformation in those matters, and things must be done according to their first institution. We hope it will teach you very much in point of admission to the Lords Table. And yet to set home your lesson, and to helpe you in your choice of fit Guests for the Lords Table. Take, in the last place, an example from *Exra*, who would have none to joyne with him in the Passover; But such onely as had separated themselves from the filthinesse of the Heathen, and joynd themselves to Gods people, to seek the Lord God of *Israell*, *Exra* 6. 21. So much to your fourth objection. You have yet more to say to iustifie your Doings.

“**T**hat you see not why you should exclude any from the Lords Table, because how know you whether they may not be converted there? It is you know Mr. Hs conceit, and we know you have said no lesse.
To this we say, That you give us but your word for this, but give us one word from your God, and we will give you one of our eyes; Then search againe for another word to prove that
C this

God is the only Lawgiver, and we must receive the Law from His mouth. He that will please God, must first

all his own Imaginations out of doores, and have nothing to doe with them. We never dishonour God more than when we take upon us to serve Him our own way; and leaving His rule make a rule for our selves.

Mr. C: on Job 23. p. 405.

Ab extra ordinario ad ordinarium non valet argumentum.

this sealing ordinance is converting, and give it us, and we will give you the other eye, so for two Scriptures you shall have two eyes, deare though they are to us, yet not so deare as the truth, the least *jōta* whereof is of more account with our God, and so with His good people, than are the visible heavens and the earth. Therefore, Sir, Mr. H: (we would rather mention his name than yours, so much we favour you) shall not put out our eyes with his conceits, now that he hath put out his owne by his *sensuality*. He shall not abuse us as he doth the Scripture shamefully after his manner, touching the Centurions Conversion by seeing Christ onely upon the Crosse: It was as miraculous and extraordinary, as was the Renting of the vaile and rockes, and opening of the Graves. And he is as well able to prove, That when he last administred this ordinance, he raised dead bodies out of the Graves, as that he raised dead soules, by his administring to them the Bread and the Wine, which yet is the thing he is to prove, That Conversion, which is the raising of the soule from its grave, is wrought in this way, we meane by giving out this ordinance; It is true, The people will speake Highly of it, That they never found the *Word* (of Gods grace) so prevailing with them, as was that, they heard delivered to them at the graves mouth, and at the Lords Table; But he that cannot see, that this is a meere delusion, and devise of Satan, and our owne heart, which is blind and cannot see a farre-off, and will make us beleive a lye, That God will step out of His way and worke extraordinarily for us, while we neglect and turne our backs upon the ordinary meanes, He hath appointed for the turning the heart unto Him; We shall speake more to this in another place; for the present we say onely thus; That this *tenet*, *That Sacraments doe convert*, senteth strongly of Poperie, and is most unfavoury, and loathsome to every good mans heart, being assured, That

That the word preached is the great Appointment of God, to bring Christ and the soule together, never to be parted againe. Preaching is the Chariot, that Carrieth Christ up and downe the world, here is Christ for you, *who sanctifieth Himselfe for your sakes*, That He might doe for you, and in you all that was to be done, and so suffer all that was to be suffered, for the satisfying of His Fathers justice, and the Compleating of an everlasting Right.

Righteousnesse, That ye might be Compleate in Him, and wholly sanctified through the Truth, and throughly furnished to every good worke: Then preaching Christ Crucified is the Appointment of God for the salvation of soules; so many Scriptures give in their evidence, that we know not how many: *The dead shall heare the voyce of the Son of God* (in the preaching of the Gospel) *and they that heare* (that is, beleive and obey) *shall live. Other sheepe I have* (He meanes us Gentiles) *them also I must bring* (belonging to the Election of Grace) but how wilt thou bring them Lord? Thou art in Heaven and they on Earth, *they shall heare my voice.* The preaching which Christ bids His Ministers preach, is no other but *Christs voice*, which bids the sleeper awake, and arise from the dead. It is that whereby the Spirit workes faith in the soule: it is that whereby *life and immortalitie* is brought to light, through the *Gospell*. All the Angells in Heaven cannot convert one sinner, (it is not their office or appointment from God) But the word preached (which the wisdom of the world counts *foolishnesse*), converteth all that are converted, being that great Appointment of God for that end. It is just so with us now, *dry bones*, when Conversion is wrought as once it was; *And as I prophesied there was a noise, and behold a shaking breath came into them, and they lived and stood up upon their feet, an exceeding great Army:* As then so now, and to the end of the world, *life and immortalitie* is brought to light, into our soules by the *Gospell*; It is the Chariot of Christ, of the Spirit of Christ, The saving knowledge, faith in Christ, and this by the preaching of the *Gospell*, Thereby the Spirit flowes into the Heart, and all with Him: Faith the mother Grace with all her daughters all at once, and all together; *While Peter yet spake, the Holy Ghost fell on them all, which heard the Word,* Acts 10. 44. 11. 15. The Case is Cleare; The word preached is the Appointment of Christ to quicken the dead; The Sacrament of His body and blood is His Appointment together with His Word to maintaine and quicken that life, when to sense and feeling it is in a swoond and fainting away.

This being a point of high concernment to be cleare in, we crave leave to proceed farther in it in way of Answer to that may be gathered from the holy Scriptures, against what hath been last

said ; *That the word of God where it is preached, is the onely meanes in the Spirits hand of Conversion.* And indeed (to mention it onely in passage here) some Godly Ministers, as is meet for us to judge, doe ascribe conversion, not to the *act of receiving*, as the man of your perswasion doth ; (and truely, we thinke not one godly Minister in the world is of the same mind with you) but to the exhortations and prayers in use at that time before and after the Sacrament is administred. To this we shall speake hereafter in its proper place, where we shall tell our perswasion as to that matter. So we come to that we intend here.

1. It is said, *Rahab the Harlot had faith, and it saved her from perishing*, yet living out of the Church she could not heare the Word.

To this it is answered by our *Perkins* of sweet and pretious memory, *That where ordinary meanes faileth, God can work extraordinarily, by reports and rumours*, *Iosuah 2. 9, 10, 11.*

2. It is said *Pauls conversion was without the Word* ; True ; it was very extraordinary, immediate by the Lords owne Hand, yet He would put an honour upon the word of His grace, which He hath appointed for conversion. He sent *Ananias* unto him, *vers. 11.* though the great work was don ; *for behold he prays.* And in the next Chapter, *Cornelius* now converted, must send for *Peter*.

3. It is said, *1 Pet. 3. 1. That the husband without the Word may be won* ; True ; Without the word, he may be gained to come to the word, to heare it by the entreaties and perswasions of the wife frequenting the meeting place, and by her good example, and Christian carriage, *adorning the word*, which she had heard, she might by the blessing of God, win upon him to goe along with her to the place of hearing ; his body was drawn within the Church-doores *without the word* ; but his heart could not be drawn up to God *without the word*, the Spirit of God and of Glory accompanying the same, which is learned *Bezoes* interpretation there, the summe of it. And we conceive that we reade *1 Cor. 7. 16.* falls under the same construction.

4. Before we can put a close to this, we would put a Question here, and then put it to the holy Scriptures for resolution there-
unto ; The Question is, *Whether an holy Discipline in private
houses,*

"*houses*, we meane, a godly education there, be not sufficient to
 "turne the hearts of the Children to God, and to worke in them
 "a true actnall faith?

Before we enquire farther for resolution hereunto, we would say this first; That this *ruling well his own house, having his children in subjection, with all gravity*, workes marveilously upon them, making such impressions upon the outward man, as that they looke not as if they had been born dead in trespasses and sins, *Children under wrath as well as others*. Wee will proceed a little here to witnesse the honour we give to this *Despised Discipline in families*; surely a family well *Trained*, disciplined or Catechised, is a very beautifull sight; as is an Army well ordered, all and every one keeping their ranks, and doing their Duty; A rulers walke before the ruled, if *according to the rule*, together with his exhorting, comforting and charging every one of them, as a *Father doth his children*, is very winning, and gaining upon the whole family, to doe as the Ruler in cheife doth; he being truly and indeed religious, his very example is a *command^a*, yea a *compulsion^b* to the ruled, so as his whole family become religious too; they give good hopes that way, at least they seeme so; at the worst they oppose not, for then they know they must be no longer there; for a Ruler sits as in a *Throne* within his own house, and *scattereth away all evill with his eyes*—For the prooffe hereof we entreat the Reader to consult with the Scriptures in "the Margent; We will note but one example of a Ruler, whose "carriage was so gracious in his family, that he made not onely "his family, but his whole Court to be a Nurcery of Religion; "which may minde us what *Philo Jud:* speaks of *Joseph*, he made "the *Prison*, where he was, a *little Temple for the Spirit of God* "to dwell in. And indeed it must be so; "He that knowes how "to rule his own house well, is in a good posture of spirit for "publike rule. The same wisdom, and justice, and holinesse for kinde, onely more enlarged and extensive, acts in eyther spheare, and will regularly move in the little and the greater house. The summe is, A good Ruler, who is *norma publica*, is marvellously commanding for good, as an evill example is marvellously compelling to evill. Whence the complaints of our Godly Ministers in all ages, which commands our mark and our mourning.

^a Gen. 18. 19.

^b Gal. 2. 14.

Josh. 24. 15.

Psal. 101.

John 4. 53.

Acts 16. 15.

33. 18. 8.

We

We will set downe here our excellent *Burroughs* his words upon *Hosea* 4. 25. "Woe to such parents, whose children, if ever they come to themselves, shall wish rather they had been of the generation of Dragons, and off-spring of Vipers, than begotten of such parents. Adde hereunto worthy Mr *Burges* his words; It is a woeiull curse to be borne of wicked parents, from whom the Children learne onely to curse, sweare, lie and rob, prophane opposers of God and Godlinesse. We will read M *Baxters* words also, "I know none on earth, that play the part of the Devill himselfe more truly than these men doe; And if any thing that walks in flesh may be called a Devill, I think it is a parent that hindereth his childe from salvation, being carelesse of his education; He goes on speaking terrible words to carelesse and negligent parents, as the most are, but our ears are sealed, and our consciences feared, we will not heare.

Rest. 3. 305.

And so much to assure us, that a pious education, and holy discipline doth much where ever it is, and the want of it doth much mischief; but *holy Doctrine* doth all, thereby the *New Nature* is wrought in young and old by God; whereas by holy discipline, our old nature is but painted and varnished over, which comes now to be proved when we have set downe M *Baxters* words, which seeme to us to speak contrary, we will note but one passage amongst many in his booke of *Baptisme*.

Page. 129. 133.

"The Assembly, I told you before, that gave in their experiences about the time and manner of Gods working grace in their hearts did most give-in that it began as they thought in youth or childhood, & in very few by the Ministeriall teaching. And for my own part, I think that if ever I had true actual faith, it was by the benefit of education before ever I heard a Sermon.

We would speak three words to this (1) by way of Caution. (2) By way of supposition (3) positively or Concludingly, as we have been taught by our learned Godly Ministers.

1. By way of caution, we would wish no man to trust that Conversion, whereof he can give no other Certificate, but that he was virticiously educated.

2. Suppose that a parent by his holy Discipline and pious education had converted his childe by the good hand of God with him;

him; we would aske, hath he done this *without the Word*? It could not then be called *holy Discipline*, or pious education.

3. But to speake positively, and so to conclude this point, *that the word of the Lord may have in all things the pre-eminence*; Education or the bringing up of a childe in the Nurture and admonition of the Lord, is but the externall moulding of a man, not the internall Renovation of his heart: Education fashions and frames the outside onely; Conversion, if true, the inside; Education changeth the actions onely; Conversion not the actions onely, but the Nature also; for the effecting whereof there must be put forth an exceeding greatnesse of Power together with the Word; once more, and to doe our Utmost to drive it home, we are borne every mothers child, like a *wild Asses Colt*, we love to be free or rather dissolute; we cannot endure to be subdued to order, we would know no Law but our own lusts; nor rule but our own desire; nor be servant to any but our own will: Yet the Law of a virtuous education passing upon us we may be brought into some good order and under subjection; we may be *canded* over and seeme more than Civill: And yet there is as vast a difference betwixt what Education doth, and the word preached doth, as there is betwixt Nature and Grace, and that is greater than between a mans Nature and a beast. Education may pollish and beautifie, yea and rectifie Nature, put it into a pretty frame for a time; But the word preached is appointed for this very thing, to change Nature, to put it into a right frame, and to set it right for ever; To change a sinner into a Saint; To make a Beleever of an Infidell. Therefore holy Comper taking this very thing into Consideration, *That the word preached is the onely meanes of Conversion*, would alwayes as he went to Church send up this ejaculation or short prayer, *Lord how my ears that I may heare thy word*, Amen. He it is, who hath an Almighty Arme, and reacheth it forth by His Spirit with his Word, and so maketh it a Converting word, that He in all things may be Glorified through Jesus Christ, To whom be Glory Praise and Dominion for ever and ever, Amen.

S E C T. V I.

“ **I**N the sixt place we have heard you say, that you have done
 “ your duty, when you have told your people theirs, and the
 “ danger of unworthy receiving, according to the tenour of
 “ those dreadfull words they find written, 1 *Cor.* 11. 27, 28, 29,
 &c.

THIS is well, but not the whole of your duty, no; nor the
 least part. They will not beleive that there is any danger in re-
 ceiving, at least, such you speake of unto them, being in your ac-
 count, and upon the same score admitted to the Table, *Beleivers,*
Disciples and Saints; why should they Question that, which you
 doe not question? Let Turkes and Pagans question those matters,
 and not Disciples and Saints, we meane Baptized-ones, for *eo*
nomine &c.

But Sir, it is good to be serious in these matters; as to be ser-
 vent in a cold matter is no signe of Wisdome; So to be cold in
 an hot and fervent Buifinesse bewrayes folly. We make bold to
 put three questions to you; Th’ one relating to a great Lord on
 Earth, supposing, you to be a steward in his house, and leave you
 to make answer to this Lord. The other relating to the *Lord of*
Heaven and Earth, whose servant you professe your selfe to be,
 and a steward in His house. The third shall be put to your owne
 soule, and as to the other so to this make you your answer, Cal-
 ling God to record upon your soule. The first

1. Supposing you to be a steward to a great Lord on Earth;
 would he take it well at your hands? That you counselled yea
 threatened a rude and rascall Company, nasty wretches, and not
 worthy to enter your Lords house, much lesse to approach His
 Table, notwithstanding in they would Come, which yet they
 Could not without your Connivance, and more, and sit downe
 with Him at his Lordships Table. Answer this matter to your
 Great Lord, and so we leave it.

2. You are a servant to your *great Master in Heaven*, and you
 say, He hath made you a steward in His house. Make your An-
 swer to Him, Questioning you at this great point; why have you
 been so carelesse what manner of persons you have admitted

to

to my Table? make Answer to Him, we leave this upon your thoughts also.

3. Put it to your owne Soule, Is it enough to warne Men? we cannot doubt but you have been warning proud men and covetous and hypocriticall mockers, and you know whome, and yet they have Come. Doubtlesse, Sir, you should have restrained them from drinking a Cup of poison, and from Rushing upon their owne damnation. Answer this to your owne Soule, and when you are about it, Call God to record therein. Then perhaps you may tremble at *Elies* doome; *I will judge thy house for ever, for the iniquity thou knowest, because thy Sonnes made themselves vile, and thou Restrainedst them not, thou didst not bend thy brow, nor frowne upon them.* A good man scatters the wicked with his eye, they shall not partake of holy things, of bread ordained for Children. This shall suffice for that. — If a Lord on Earth will not take these doings at your hand, will your Master in Heaven? And if your Conscience, which is as we may say the Center of the soule, placed betwixt the understanding and the will, taking in the Result from both: If this your Conscience acquit you not, God is Greater than your Conscience, how will you Answer Him? It commandeth your serious thoughts in debateing these matters, and then to give in your Answer thereunto.

We would remind you of this last said, thereby to Render you the more serious, That as a steward is not to doe any thing, but according to the minde and will of his Lord: so nor are you in Gods House, but according to the mind and will of Christ, receiving, whome He receiveth; refusing, whome He refuseth; Casting-out, whome He Casteth out: whence *Paul* exhorted the *Romans* to receive unto them the weake in faith upon this ground, *Because the Lord hath received him, Rom: 14. 1, 2, 3.* If it be said as a Learned man doth say; That the *Oeconomy* of a Princes house is no rule for the Government of Gods house, he is well answered, That surely 'tis a disgrace and dishonour to Gods house to be more loosely and dissolutely ordered, than is the house of any Earthly King or Lord. And though the *Oeconomy* of Princes houses, be no rule for the ordering of Gods house, yet, methinks, the ordering of Gods house (the King of Kings) might be a rule or patterne (in some proportion) for the *Oeconomy* of Princes

D

houses;

houses; and should not Stewards of Gods house blush? That these stewards should be more Carefull about their *Lords house*, which is but Earth upon Earth, than Gods stewards are of His house, which is Heaven upon Earth. *Rejoyce ye Heavens.*

S E C T. VII.

"IN the 7th place, you have this to argue for the free admission
 "to the Lords Table: *You Cannot Refraine*: It is not in your
 "power to keepe them away: we say you, and they of your way,
 "looke for orders from our Rulers: if they give us power, we
 "shall see it executed, according as they shall prescribe.

So then without a Civill Sanction, we may not expect Church-Reformation. Our excellent *Jewell*, speakes, we thinke, fully and not impertinently to this, as Is generally knowne to all the Learned in his Epistle concerning the Council of *Trent*; we will abstract a few of his lines, though all are worthy to be heard and read of all men. "Then belike, it is not lawfull for any of us to
 "beleive in Christ, to professe the Gospell, to serve God aright,
 "to fly Superstition, and Idolatrie, except they (our Rulers) will
 "give us leave: In humane Counsells it is the part of a wise man
 "to expect the Judgement and Consent of men, But in matters
 "divine Gods word is all in all; The which so soone as a Godly
 "man hath received, he presently yeeldeth and submitteth Himselfe;
 "He is not wavering nor expecting others: He understandeth
 "eth that he is not bound to give eare to (the dictates of men)
 "the Pope or Counsell, but to the will of God, whose voyce is
 "to be obeyed, though all men say nay. If, at the first, Christ and His Apostles had staid for a (Civill Sanction) or Council, when had their *sound gone out unto all Lands*? — This is to our seeming very applicable to our purpose, and may answer this your plea for a *Civill Sanction* from the Ruler, thereby to impower you, to keep off the *grossely, obstinately affectedly ignorant persons*, those sons and daughters of *Beliall* (that cast-off Christs yoke) from approaching the Lords Table. If the Rulers would give you power, you would doe it. Possibly he may be such an one, that is afraid to hedge in the Sacrament, and to make it inaccessible to the scandalous and prophane; or to settle a faithfull and searching

Minister

To signiour Scipio, a Gentleman in Venice
 p. 859, 860.

Minister in the place he lives in, who will, if he will approve himselfe faithfull, make a difference, between the precious and the vile; for then he knowes, he shall but make thereby a rod (of Discipline) for himselfe to drive himselfe forth from that sacred Assembly. Therefore a Godly Minister is not to waite the Rulers pleasure, or a Civill Sanction, as we suppose.

But we crave leave to aske: doe not you derogate much from the power your Lord Christ hath given you, and entrusted you with? and from the Authority of His word? Is not that sufficient to beare you out in the ordering matters in Gods house as Stewards there? *All power is given to Me in heaven and in earth, goe yee therefore &c.* If the Ruler will doe his uttermost for your helpe in these matters, moveing orderly, and in his spheare; And having the Interest of Christ full in his eye, he shall doe well, and his worke shall be accepted; But if he forbears, be it at his perill. You know your duty, Blessed are you if you doe it: You serve a Good Master able to beare you out, if so be you order things according to His mind and rule of His word. *All power is His originall, and all yours is His derivatively*, lay out all for Him which you have received from Him, and feare not the face of the Magistrate, supposed setting himselfe against you, you have power over him as a Steward in Gods house; he none over you in reference to these sacred administrations, as the Churches records, rather the sacred Scripture tells you. And you may be pleased to remember this for your great Comfort; *If through grace*, you endeavour to order matters by the rule of Gods word: *God will not be mastered by His owne gifts*, nor make derivative power, too strong for originall power: But blessed be God, ye have no excuse here, the powers on Earth, at present, are for you, give encouragement to you. Yet that there may be no mistake here about these two great hands, through which the great God conveyeth so much good to his people, *Magistrates and Ministers*, we crave leave to add a little more; The *Donatists* did aske, as we have heard, what had the Emperour to doe with the Church? To whome it was answered, That the Emperour could not rule the Common-wealth, except he governed the Church, for the Church is a Common-wealth. So then, The ordering the matters of Religion belongs to the Care of the Civill Ruler: But then

Alas that a duty should be to be done, but none found to doe it; a power but none to use it; keys but no hand to hold them, Mr. Sandes, p. 83.

Read Dr O
wen his Ser-
mon upon Dan:
p. 39. & 49.
51, 52, 53.

we must note There are two things in Religion; first intrinsecall within the Church, as to preach, Administer the Sacraments, and to ordaine Ministers, these he ought not to doe. But for those things, which are without, those belong unto him; He is to see others doe their duty, and Correct them that doe it not: He ought to set all agreeing, and to reforme abuses, but not to meddle with things within the Church aforesaid, as to execute the same, but to over-see and governe their executions; and those persons, whose proper office it is to execute them. O it is a stately sight to behold that excellent and sweet harmony in state, where the *Magistrate* and *Minister* meet amiably, conspiring together, who shall doe most at the setting up of the Kingdome of Christ, and carrying on His interest through the Nation. The truth is, The Lord Christ hath been little beholding, to most Rulers, that have lived upon Earth, and He hath taken as little care of them, as they tooke little care of His honour. Yet in those seirce and perillous times, when the Rulers set themselves against the *Lords Christ*: There were those and not a few, who in the power of His might sett themselves in the Gap for Him, beareing up against all the power of the Adversarie, despising it and laughing it to scorne. And *Luther* was one of these in former times (not to mention any more, nor the Worthies of the Lord in our late perillous times,) In regard of my person, said he, I'll fall downe before any: But in regard of the Truths of Christ, which I administer, I looke on the Kings of th' Earth as *Nits* or Crumbs of dust, (so he wrote to our *Henry* the 8th) For a Minister that is faithfull in the execution of his office (as said our holy Shepheard) what ever humane weaknesse there is in him, what ever power there is in others, yet he is therein above Churches, Kings or Angells. But Blessed be God, at this day, the powers on Earth are for you, ye may be as holy as ye will, as to the performing the whole service of your Ministry: Your Lord hath given you power all-sufficient; And He instruct you to sound discretion, how to make a Blessed advantage thereof to His Glory and His Churches good: Amen.

Yet we cannot come off from this common plea which is pleaded by all the *herd* that have M^H: for their Leader; *Wee have no power to keepe any how wicked scower, from the Lords Table,* say they;

they; we would entreat these men to call to remembrance, what the Lord saith touching the *sanctifying Himselfe* upon horrible sinners, in case the *Rulers* did not. We apply it to this in hand, Levit. 20. 4. If men to whom the Lord hath given Authority to reprove, censure, and excommunicate wicked men (from communicating at His Table at the least) eyther dare not, or will not doe it; He take the matter into My own Hand, He doe it saith the Lord. And hath not He, with whom is terrible Majesty, hath He not don it? hath He not executed terrible wrath upon these unworthy Receivers at His Table? One falls from an house, breaks his bones, perhaps his neck; A second from a tree, or horse; A third is hurled into the Waters; A fourth is suffered to run his *own way*, and so to cut-off himselfe in the midst of his dayes; A fift is his own executioner; A sixt, and he is many, these are layd in the lap of their own lusts, and now being past feeling, give themselves over to *lasciviousnesse, to work all uncleannesse with greedinesse; joyned to their Idols, and let alone*; And hath the Lord dealt lesse severely with the *Stewards* of His house, who have dealt so unbecoming stewards there? Some He hath thrust-out. And those that, through favour hold-in for a time, Is not a *visible sword upon their arme*, (their power is broken) and upon *their right eye* their understanding is darkend. The unfaithfull Steward, the Idol-Shepherd shall be like an Idol, having eyes but seeing not; He was before a *blind Seer* sinfully; and now he is a *blind Seer* judicially. O the dreadfull wayes the Lord takes in the exercise of excommunication! He that inwardly excommunicates His own dear children, as their sins may deserve, and casts them out of His presence (to use the words of that excellent Divine Dr Goodwin) *Child of Light* will He spare these, who dare out-face him at His own Table *P. 137.* (prepared for His own people, *followers of Him as deare Children*) rushing-in thether to receive that with their hands, which they blaspheme with their tongues, and trample under with their feet; and would deale as despightfully with His blessed person now in Glory, as once their forefathers did deale with Him, when He tabernacled in our flesh, and was on earth amongst them: will He spare these or those Ministers, Stewards in His house, that suffer a brutish sottish people so to doe, alledging for themselves (but will their allegation be accepted) *their Lord put a key*
into

into their hands, but they found neyther hand nor heart to use it; because the Ruler, forsooth, did not Commission them so to doe: Commission them! A Ruler, as wee suppose, exceeds the bounds of his Commission, for which he will have no thanks from his God, if he shall Commission the Stewards in Gods house, how to manage Gods matters there; Wee are taught from the Scriptures of God, and from them, that hold thetherto; That in these cases, which relate to Gods house, and those sacred administrations there; The Minister rather prescribeth the Magistrate, than he the Minister; He, the Minister of Christ, rather gives orders to him, than receives orders from him. Therefore to proceed to a close of this; Will the Lord spare these Stewards in the day when they must give an account of their Stewardship, who knew not the extent of their power, and therefore cannot know their duty to doe it; their power and their duty being of equal length? We will conclude in *Dauids* words, *My flesh trembleth for feare of thee, and I am afraid of thy judgements.*

S E C T. VIII.

“**I**N the next place, we have heard that much if not most of all the evils of these times, is Charged upon the non-admission to the sealing ordinance; And your selfe have not been silent this way.

This Charge is most unworthy a Minister of Christ; for the contrary thereunto is most true; God is disquieting of us now; He is visiting upon us the horrid Contempts offered to His word; The horrible prophanations of His day; The abominations He hath found committed in His house, as to those sacred administrations there. And these are, as we have just cause to feare, but the beginning of our sorrowes, The first drops of wrath comming; The Lord God will be prodigall of our blood, because we have been so prodigall of His Son's blood, giving it to, or rather casting it away upon those, who cannot but, like swine, trample it under-foot. *Prov: 27. 7.* These, you know, are *Calvin's* words. *Son of man, Seest thou what abominations are Committed in My house? I have sworn by the excellency of Jacob (by Himselfe) saith the Lord — for you read it every where. Indeed that Bel-*
luna

Una multorum capitum, we beast-like people, we say as much with those rebellious and stubborne ones, or much after their manner, *Jer: 44. 17.* It was never better with us, then when we had our *Service-booke*, our *Easter Communion*s &c. But should not you answer us even as *Jeremy* did; *Did not the Lord remember these things, and Came they not into His minde? So that the Lord could no longer beare, because of the evill of their doings, and because of the abominations, which they had Committed.*

But with your patience, Sir, Give us leave to aske you Concerning the place where you were borne, and whereunto you wish so well, and the Good of those soules is the Travell of yours; how find you the people there? If they be as bad, as who are worst, then it is not because they are barred from the *Font*, or the *Lords Table*; for there you know the veriest varlet in the Towne, (if there be any such which perhaps you question) may have admittance with his Children to Baptisme; and, if he please may come at the day appointed to the *Lords Table*, as freely as you may come to an Inne, and set up your beast in the stable; And if you were questioned about your owne Towne, where you give freedome enough to these fore-mentioned places, the *Font*, and the *Table*, for you are of *M^r H^c* perswasion; Wee beleive you could speake little of the good you have wrought among them, by indulging that liberty to bring their Infants to Baptisme, and anon after themselves to the *Lords Table*, ignorant though they are some of them, whome ye so freely admit, as is ignorance it selfe. Nay, Sir, to tell you our *faith* in these matters, we vcrily beleive, That Ministers generally all over the Nation, having mightily obstructed their Gospell-worke in the Conversion of Sinners, by suffering them to Come to the Table of the Lord, there to receive *Christ* in the bread and wine, before they could give any evidence they had received Him by the *word of hearing*; we meane, by the preaching of the Gospell: You suffer them to step-over the Converting ordinance, and admit them to the sealing ordinance, and now you may preach till your lungs are spent, and doe no good among them. Indeed this is our *faith*, and which relating to such things, that are the highest concernments of Gods Glory, and good of His people. we may not keepe in to our selves. The great worke and buisinesse of preaching is, you know, to
bring

bring Christ and the soule together; To call them in, who are without; then to confirme and strengthen them being brought in. Now you should, (it is our *faith*) waite Gods time till this be done; till He hath, by His Word and Spirit gathered a Church out of a Church (we know this sounds harshly in your eares, but why should it so) till He hath gathered His Church out of your Church (since you make it as wide as the little world in *England*) till He hath taken them out of the world, and added them to His Church, set them in a safe * sure and immoveable state, fast upon their Rocke Christ, as Mount *Zion*, fast for evermore. Doe you goe on now to doe your worke, preach the Gospell, and leave the Rest to God, patiently waiting His time. But in the meane time, you shall never make us beleive, had you the tongue of an Angell, That wicked and unreasonable men (for they have no faith, which is the reason of the soule) are the worse, because they are denied, the Seales of the Covenant; But much worse (which may be) because they are admitted to partake of those before their time; for as once it was, so it is now, together with *the bread and wine*, the *Devill enters* them too, and now see them in their walke, and you see Devills incarnate; no difference in their walke, for as they *see him doe*, so doe they, onely they have flesh and bones, so hath not he.

S E C T. IX

IN the 9th place, and so to tell you all that hath been, to our best remembrance, told us, thereby to justifie your doings in Gods house, as to the handing forth those sacred things there, " If the people may not be suffered to come to the Lord's Table " to receive there, as they expresse it, They will not come to the " place of hearing to receive the word there, drive *them* from " th' one place, and they 'le drive *you* from th' other; or, if that " they cannot doe, they will not come at you; or, if they doe " come, they will cast your *pearles*, whereof you are dispensers, " the word of God, or Counsells thereof, behind their backs, " they will not hearken to you.

To this we would reply these foure things, and first by way of Question.

1. How

* Act. 2. 47.
The 1000th of 145th
145.

John 13. 2.
& 27. 30.

Mat. 7. 6.

1. How would this have sounded in the Apostles eares, Commissioned by their Lord to preach unto the Heathen, should these Heathen have sayd to the Apostles, "*If ye will not Baptize us first, we will heare none of your preaching* ; We say, how would this have been taken by the Apostles, supposed those Heathen had spoken unto them these words? Verily, for so it seemes to us, the Heathen people now adayes, speaking after the rate of those words, before suggested, speake the very same thing ; And how unreasonable and wicked they shew themselves to be in so speaking, is left upon your thoughts, with this earrest request, that your thoughts may be serious.

2. We thinke it will be granted, That the Gospell is the greatest Treasure or Talent of price, that can be entrusted with the Children of men, It is that, which lifteth up a people, (whether ye speake of a Nation, or a man onely, we allude to that in *Job*) *as High as heaven.* " It is the rod of His power, the scepter of His *Kingdome, the grand Instrument* (we will borrow that excellently Learned man's words) *whereby He accomplisheth all His* " *designes in the world, whether they be for life or for death,* 2 Cor: " 2. 16. He hath given that a right to take possession in His " Name, and authority of all that He will owne in any Nation " under heaven. Now if this be rejected by us, we will have none of it, unlesse upon our owne termes, and order of our own appointment, give us the Body and Blood of Christ first ; As if we would say, give us the seales of the Covenant, but for the Covenant it selfe (opned unto us in the Gospell) we will have none of that. We were saying, *If the Gospell of the Grace of God be put away,* and driven with all our might from us, as that, which is most loathed by us, or hatefull to us, we shall be miserably destroyed anon, as those *Despizers*, for we are pointed at there —

Job 34. 29

*Dr. Owen
Ser. upon Dan:
p. 45.*

*Acts 20. 24.
Acts 12. 26.
απαλειψθη.
Mat. h. 21. 41.*

But *vestra res agitur*. You know your Lords order, how tender He is of it, and the judgement that is written shall be (their portion, who will remove the bounds, that you may not doe like them. Yee can take it into your Consideration, and put it upon ours, That if This Rich Talent, we called the Gospell, so laded with pearles, be not used and improved first, no other *Talent* can; nor can we expect any other *Talent* given to us (in mercy) no more than we can another Gospell.

For the Lord doth not say as we foolishly may dreame, and doe according as we have dreamed; The man hath not improved his Talent, nay he hath abused it: What though, give him another Talent; No, "*Take therefore the Talent from him, and give it unto him which hath ten Talents.*" The onely wise God will not doe as His unwise Stewards doe (if He will owne them for His) as to Gospell Administrations: The man hath denied re-nounced his Baptisme, being *abominable and to every good worke reprobate*; What though, Admit him to the Lords Table notwithstanding. Wee will close with this, and so come to the next. Till the Word hath prevailed with us, nothing can, till that hath done us good, nothing shall. While the word of *Christ* is trod under-foote in the hearing place, so is the sacred Blood, represented at His Table: We cannot reject Him at one place, and receive Him at another; our soules are as *full* here as there; and therefore cannot but *loath, trample-upon* Christ that *honey-combe* there, as here, as at th' one place of *hearing*, so at th' other of *Receiving*. Therefore

3. Be not you carefull about this, whether we will *beare* or whether we will *forbeare*; "*Preach the word, be instant, in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine*"; This is your Charge from the Lord, And be you assured you shall never make us attend with the eare, giving all Diligence, till you have *bored* the eare; And to *bore the eare* you have no other meanes for it but to preach the word, thereby to make us *obedient in word and in deed*. Doe not Entertaine such a thought as this, but shew your selves men. (1) That we can be brought into Love with the Gospell, or to receive the Gospell in love, by giving us admittance to receive at the Lords Table; What can we receive there more than at our owne Table, unlesse it be a *Curse*, having not received Christ in the Gospell first? (2) That we can be brought over to Christ by any other wayes or meanes, but what are of His owne appointing, for His blessing accompanieth those meanes, as doth His Curse those presumers, who thinke to compass their Ends by meanes they have shaped, without the least shape of reason, according to their *owne understanding*; most contrary to Gods word, and an abhorring to His Spirit: Therefore if you have the least hope to *prevaile* with men,

prevaile

prevaile with God first by prayer, That you may take the way He Himselfe, hath by His Word and Spirit paved forth before you; for be you well assured, He will not goe out of His owne rode way to meete with you or your people in your by-pathes. In the last place,

4. And to reply a word from the Lord to those stout words mentioned at the beginning, *They will drive away the Word from them, and the Preachers of the Word, if they will not suffer them to receive at the Lords Table.*

Heare we what the Lord saith to these, *I will cast them away as Rubbish, filth, and dirt is cast away*: So He saith by His Prophet, *My God will cast them away, because they did not hearken unto Him*; such as will not hearken to the word of God, God will cast away; why? They cast God away, when they cast the word of God away. They cast the *Covenant* behind their backes, while they hate Instruction; No wonder God casteth them behind His backe (a dreadfull place for our persons, but a glorious place for our sins) *For the wickednesse of their Doings, I will drive them out of My house.* They that drive, shall be driven with the Tempest of the Lord, as the Thistle-downe, dried stubble, parched leaves or chaffe before the whirle-wind. God will drive them out of doores, when they drive His Truth out of their hearts, for they would drive it out of His house, And the God of Truth out of the world. What they cannot possibly doe, they will endeavour what possibly they can to doe. A good Minister will drive these from the Lords Table too, they shall not come neare that, till it can be made to appeare, The word of Gods Grace hath come neare to them, and set them in their right mind. So we have Concluded from Scripture premises, and so proceed.

Hosea 9. 17.

Read Mr. Caryl upon Job 8.
10. p. 114.
Psalm. 50. 16.

IN the last place, we crave leave to tell you our Jealousie as to these matters, and we entreate you to account it a godly jealousy, which is this, That there is somewhat more prevailes with you to give such, *free Admission*, as aforesaid, than all those nine Reasons, you have given us before, and this is it (to tell you our Jealousie) when it pleased God to reveale His Son

Gal. 1. 16.

2 Tim 3. 12.

Job 25. 21.

in you (such is our hope) that you might *preach Him among the Heathen* (truely we meane, for we must be plaine in these matters, we call a spade a spade) your *Believers, Disciples, and Saints* (heathen they are as you heard and worse, till your preaching is come unto them in power) have not you with your Brethren, *conferred at least with flesh and blood*, what way you are to take with your people in point of Admission to the Font and Lords Table? You must Answer this to God, for you are Stewards in His house, and should know how to behave your selves there (with regard enough to that holy guile which is allowed you) for certainly to Him you must make Answer. We humbly in the feare of our Lord tell you our Jealousie; For this we know (we are flesh and blood too) *persecution* is a very sore thing to the flesh, and therefore all its care, desire, and endeavour is how to Escape it; Now there is no way for a man, that will live godly in *Christ Jesus to escape it*, if he will avoid it, he must as to that particular Cease to be Godly, and so he *Conferres* with flesh and blood, and taking that for the man of his Counsell, *he must choose iniquity rather than affliction*. It is our Godly Jealousie, that you and your Godly Brethren in the same way with you, have *Conferred too much with flesh and blood* about those sacred administrations, and so to avoid persecution, have done as ye doe, given *free admission* as aforesaid; If you did not as you doe, you should anger the best men in your Parish, as they are in account among us now a dayes; and so you should have their purses shut, and their mouthes wide open against you, like Cannons mounted; This is sore to flesh and blood, and therefore Consulting with it; it will direct you another way, to save it selfe from persecution; give their Children Baptisme, and themselves the Lords Supper; and all shall be well, their purses shall be opened and their mouths shut, unlesse open to blesse and pray for you, dealing so kindly with them; but take heed of their blessing you, and your blessing your selfe in such a way with them; and you may remember this with it, That some mens Cursing are as good as their blessings, and you shall prosper better under them; To put a close to this, This is our perswasion from what we see and heare; should the Gospell come to us like an Angell, with a sword in his hand, and with fire in its mouth to kill our lusts and consume them utterly, yet

yet we should never be troubled about it, no nor regard it in the least, If our Minister would give us the Lords Supper, before this killing worke were done; what he did in the Pulpit, he would undoe all at the *Table*; If he would preach *hell* to us from th'one place, we would take *heaven* to us at th'other; he shall never make us beleive, That we are heathen and worse; nor, that we are all *Children of wrath*, and are every day and houre of the day damneing our soules, while we are treasuring up wrath against the day of wrath; he shall never make us beleive this, while he puts a Cup of Blessing into our hands. And yet if he doth not thus, he shall be the *white* and *marke* for wrath & envy to shoote all their arrowes against you, which flesh and blood cannot endure; yet doe not *Conferre* with it (it is our Jealousie, ye doe) ye shall never please God then, nor your people for *their good to Edification*. It is the greatest enimie we have in the world, the Devill and Satan himselve not excepted; ye are no *debtours to the flesh*, and owe it nothing but *mortification*, as ye tell your people we hope. Well thus we judge of the Holy way, and blessed are they that walke in it; flesh and blood must never be Consulted with about it, it is an adversary, yea a torment to it, as the holy way is an adversary to the flesh, and a Torment to the same.

Thus we have heard you argueing, the affirmative for free admission to the *Lords Table*, you will allow us the same patience while we argue the Negative, That this free admission to the *Lords Table* so ordinary amongst us is not according to the mind of God, and prescript of His word, holding forth our Rule before us, and thus we Argue it.

CHAP. III. SECT. I.

They are not to be admitted to *feast* at the *Lords Table*, who turne their backs upon the *feast of the Gospell*: we meane thus; They must not be suffered to Come to the *Lords Table*, there to receive Christ Jesus the Lord in the bread and wine, who reject Him and make light of Him in the tenders and offers of the Gospell; We ground this upon those knowne Scriptures, whereon we shall dwell a little, *Math: 22. 2.*

Luk: 14.

That *feast* to which sinners are invited, is onely the declaration of the Word and mind

of God in the
Gospell: The
word of grace
is the greatest
feast which God
makes his peo-
ple. Mr Ca-
sily upon Job
23. p. 411.

Prov. 9. 3.

Luk. 14. 16. where we have the Lord of Heaven and Earth, the King of Glory intending to His Church and people the highest preferment, that is imaginable. *He will give His Son, the Heire of the Kingdome to be His Bridegroom.* Now because there is a marveilous disproportion, as her present Case is, betwixt this *Bridegroom* and the *Bride*, as vast a disproportion as is betwixt Heaven and Earth, yea we may say Heaven and hell: and at as huge a distance they stand too, This *Bridegroom* and this intended *Bride*, as heaven and hell doe, and such a gulf betwixt them. Beside all this, This intended *Bride* is a very ill-favoured and froward peice, and as proud as she is uncomely, and as willfull also as *will* it selfe; and, as sure as death, she will refuse *life*, she will have none of the match; He shall not be her *Bridegroom*; who then? *Any but Hee*; and the truth is (*but nullum tempus occurrit Regi*) The Lord of time may take His own time, and when He pleaseth) shee hath made her own choice and is married already, and wonderously shee is satisfied in her match: But now here's much to doe, first to breake this match, and make it *null*, then to make it an abhorring to her soule, that shee was so hasty, carried-on so headlong in the buisinesse of so high Concernment, and then to make her *fitt and prepared* for her *Bridegroom*; then to give her free and full and hearty consent to Come together, never to be parted more. Now to effect all this God the Father maketh a sumptuous and glorious feast like Himselfe, the Lord of glory, wherein He holds forth to the world the abundant riches of grace and of glory by His Sonne Jesus Christ. And this we doubt not to call *the feast of the Gospell*, whereby this *Bridegroom* maketh love to His *Bride*, That shall be; and, because He is too high and stately, yea and too glorious too, to woe in His owne person, besides that His *terror* would make her *afraid*, He hath His *Para-nymphs* and spokes-men for Him, who are His *Maidens*, Ministers, and Preachers of His Gospell. And this we take to be the scope of this Parable, which you know, *Nihil probat ratione circumferentie, sed tantum ratione Centri*, we must observe whereat it drives, and wherein it *Centers*: And we take in two rules here first: for the *sensing* of parables and similitudes; and then one thing, which is spoken against the arguing therefrom.

1. We observe their true scope and intendment, and not to wrench and center it beyond that ; which, were against the Rule, we not *angariari parabolam*, in Compelling it to goe farther then it would.

In illis quæ metaphorice dicuntur, non oportet accipere similitudinem secundum omnia.

2. What things are spoken of God *αὐτοπαρεῖς* after the manner of men, are to be understood *θεωπεῖται* in a sense becoming God ; now in the third place.

3. We would take off an objection here before we proceed to our Argument drawne from this Parable, *That there is no arguing from Parables, Similitudes are not argumentative* ; True ; "saith that excellent man, Similitudes argue not, beyond th'extent of that particular wherein their nature, as such, doth consist. The intendment of Christ in every parable is warily to be observed ; Therefore, though a Learned man, *Aquinas* himselfe, as we have heard, hath said as aforesaid, and better Divines than he ; yet by his leave and their favour, we thinke the speech is neither *Logicall*, nor *Theologicall*, that is, as we are told neither good *Logicke*, nor good *Divinitie* : Not good *Logicke*, for *Comparativa etiam ficta arguunt*, and if they doe argue, then they are argumentative and prove something, as sure as operating is working ; Nor *Good Divinity*. for if all Scripture be profitable *πρὸς διδασκαλίαν, πρὸς ἐλεγχον*, for doctrine and reproofe, then *Symbolica* also arguing by parables : If not, why would Christ and some Prophets before Him, and *John* th' Apostle after Him, delight so much in Symboles and parables, if they were not doctrinall, and argumentative ; These things we thought necessary to premise before we could argue from the Scriptures ; first to cleare the sense of them, and what their scope is, and that we have good warrant to argue from them ; and secondly, to make it cleare that Mr *H.* is cleare beside the scope ; when he will have the feast there to be solemnized at the Lords Table, belike because *Luke* calleth it a Supper, so wise a man he is, and so rationall a schollar in divine matters : for he will have the invitation be as generall, *come ye all to the Lords Table*. But now he will contradict himselfe, and speake against his owne experience. He invites all. and admits all to the Lords Table, and who refuseth to Come ? But there the bulke of the *Jewes* mane light of the feast, and their invitation to it, and went their way, they all with one Consent (saith *Luke*) made

Theologia Symbolica non est argumentativa.
Dr. Owen. p. 440.

2 Sam. 12. 1, 2

2 Tim. 3. 16.

made their excuse, they had matters of more Concernment, as they thought, than that *feast* We read also how despitefully they used the servant sent to Call them in; It is certainly the *feast of the Gospell*, that meets with such opposition; and as certaine it is That none of *us Gentiles* will Come-in to This *feast* neither, to receive Christ there, till we see need of Him; and that He hath no need of us; for we are in our owne eye; being Convinced thereof by the Word and Spirit, *poore, maimed, halt and blind*; or if you please, *wretched, miserable and naked*; being Convinced that such we are, In we come then, and not till then, before thus Convinced. Thus we stand out *contradicting* and *Blaspheming*, and dealing as despitefully with the Lords Messengers now as once they did: But you finde it not to be so with the Guests you invite to the Lords Table who refuseth to Come? or who deales despitefully with you, inviting them to Come? we can name hundreds of those, we thinke, thousands, who deale despitefully with the Lords Messengers, that will not suffer them to Come to the Lords Table; while they Contradict and blaspheme Christ offered them in the Gospell. And so having cleared our way, the sense and scope of this Parable, we argue from it against this free admission to the Lords Table.

“That they who turne their backes upon Christ offered to them in the Ministry of the Gospell must not be admitted to Communion at the Lords Table. We take this to be to cleare to every one that hath not put out his owne eyes, nor is blinded with light, that to argue it further were to hold a Candle before the Sunne. Yet this more we will say; They that tread His most precious blood underfoote tendered unto them in the Gospell, will deale with Him as swine like offered unto them at His Table; not possible they should reject Him at one place and receive Him at another, They goe from the place of hearing full of themselves, they goe as full to the place of receiving; Then it must needs follow, that they *loath the honey-Comb*, they trample it underfoote, as in the one place so in th’ other.

You will say, how doe we know that? we are to hope well of all men; they come to the place of *hearing*.

We answer you to that in anothers words, to one that said he kept his Church, so may your dogge too: Yea but we heare, so may

Luke 14. 21.
Revel. 3. 17.

Prov. 27.

may your dogge too, a sound. Truly Sir, this is not our English, though yet we allow it, knowing it to be a truth; Alas, Sir, you know they were in the hearing place, and they were hearing, while they refused to hearken, and *pulled away* the shoulders, and stopped their eares, that they should not heare; *Yea they made* &c. They did not shutt the eare against *audience*, but they did shutt the heart against *Obedience*; hearing in Scripture account is *obeying*, is *believing*, if we obey not what we heare, we are not said to heare, as you know it is clearely made out to us from *John* 5. 37. & 8. 47. by our Lords owne testimony; And truly, Sir, you must, (if there be a must,) to doe your duty, examine your people at this point, whether they have, through their eares, receiued Christ into their hearts, before you admitt them to the Lords Table? But we may Contribute more to this hereafter, onely this we have cleared in the (1) place against this your free admission to the Lords Table, That they, (and they are the Greatest number) must not have admittance thither, that have refused Christ, yea rejected Him in the Ministry of the Gospell; for why should those *tremenda mysteria* be so prophaned? why should those be dealt with swine-like by swinish men? worse than if trampled under-foote in the face of the Congregation.

Zach. 7 11. 12

S E C T. II.

WE argue from the Covenant of Grace and mercy by Jesus Christ, that He will be a God and a Father unto us, very gracious for His Son's sake. And that we may argue it more Clearly, we should give our minds to Consider, That there is an height and depth, and length and breadth of *grace, love and mercy in this Covenant of God with us*. It is that, which the Saints have laid up (to use excellent *Preston's* words, whereby he yet speaketh) for the foundation of all their Comforts: It hath been the Corner Stone, upon which the Saints have been built from the beginning of the world to this day. There is no ground we have to beleive we shall be saved; no ground to beleive any promise of God shall be made good unto us; that we shall have the price of the high Calling of God in Jesus Christ, and those Glorious riches of the inheritance prepared for us in Him; we say there is

do ground at all but on this Covenant. All that our Ministers reach us from day to day are but Conclusions of this Covenant, they are built upon this, God hath made a Covenant, with us in Christ, and we are in Covenant with Him. He is our God in Christ, and we His people through Him, and have accesse to Him by one Spirit. Now hence we argue, **THEY THAT ARE** who y ignorant of all this, *and will be so*, turning their backes upon the meanes of Gods appointment; whereby to make knowne this Covenant to the Children of Men, and say in their heart (the language whereof the Scripture speaketh) *We have made a Covenant with Hell, and with death are we at an agreement*; these manner of persons thus sottish and brutish as we have heard, have nothing to doe with the Seales thereof. But thus sottish and brutishly ignorant are they, for whome no other plea can be made for their admission to the Lords Table, but that they were borne in *England*, and Baptized there; This therefore is our faith, as to this point of admission, That it is the duty of every faithfull Minister of Christ well and thoroughly to examine their people what knowledge they have of this Covenant, at least what breathings they have after it, and to make out their interest to it in the conscionable use of the meanes appointed by God for that Glorious end before they Give admission to the Lords Table, or Bring their Children to Baptisme. In our Earthly matters, as Conveyances of Land, houses, and the like, we know how bootlesse it were for us to have nothing to shew for our rights and just title to them, but a Seale without a writing, or a Covenant without a Seale; And whereas it is said, we open the Covenant to the people, and so we discharge our duty, and leave them to examine themselves at that point, for so they are Commanded;

1 Cor 11. 28. *But let a man, i.e. every man examine himselfe, and so let him eate.* This presupposeth that, which is most false, saith Learned Beza; "That all are able, diligent and willing to examine themselves, and so upon that supposition to be admitted to the Lords Table. We will deferre this to another place, where we shall find this very Scripture assured us, "That ignorant persons are no more to be admitted to the Lords Table, than are *Children or madmen*. So we leave this, taking it fully proved, that they who are wholly ignorant what the Covenant is, or what it meaneth,

1 Cor 11. 28.

lege Bez.

eth, are not to have admission to receive the signes and seales thereof; or as our little Catechisme hath it, They that have no inward Grace, cannot tell what to make of the outward signe.

S E C T. III.

They are not to be admitted to the Lords Table, who cannot possibly receive any thing there but *bare Elements bread and wine*, they cannot receive *profit* by it, not having *faith to mingle* with it; faith is a necessary ingredient in every Service we doe performe to God, or to our owne Soules; The word spoken to us profits not *unlesse we mingle it with faith*. The word Heb 4. 2. spoken out from us, The word of prayer prevails not without faith, It is like a Gun discharged without a Bullet, which makes a noise, and doth no execution. So in receiving at the Lords Table, if we doe not put out the hand of faith, we receive no more there than at our owne Table; faith is to the soule, what the eye, eare, mouth, hands, feete are to the body; No Spirituall good comes into our soules till Faith by the Word and Spirit comes in and fetcheth it in; And no good can come forth, till faith putts it forth, be it word or deed; If faith be not wrought in us, the Spirit and Word hath had no work upon us, for that is the first grace in the order of time, and to our apprehension faith comes in first, and drawes all other graces after it, it enliveneth and quickneth the soule, it is the Spring of spirituall life in us; it is the first grace of all; it is set downe in stead of all, and indeed so it is. If we have faith, if we can beleive nothing is impossible to us, to doe or to suffer, when God calls us thereunto; It was a Sad time with the *Thessalonians*, and *Paul* was sadded at it, and faine would he know how the case stood with them, specially how it fared with their faith, *when I could no longer forbear, I sent to know your faith*, 1 Thel: 3. and when good tidings were brought us of your faith, we were exceedingly comforted: for I know full well so long as you stand fast in the faith, ye shall stand like Mount *Zion* in the world, an everlasting foundation mauer all the powers and policies of Hell-Gates wide open against you. To open this a little and to proceed in it, Because indeed it is the very hinge upon which all shall turne; When the holy Spirit comes in to the soule, conveyed in
F 2 thither

thither by the word (the *Spirit* the Hand of God and Christ. His Vicar or Agent here on Earth, does nothing in an ordinary way without the word, The word can doe nothing without the Spirit, it bringeth all at once along with *Him*, All Spirituall things needfull to Salvation; And that the soule may take fast hold on them, and appropriate them to Himselfe, saying, *all these are mine*. The Spirit with the Word (for He will not worke alone as the *Word* cannot) workes faith there, and faith workes up the soule to Christ, for it is the Spirits working.) Its chiefe and maine object. And now drawes or suckes from that Breast of Consolation all that is desireable, suitable, satisfactory, and most pleasant to her. But this is the thing. Faith lookes first to Christ, the person of Christ, the *fountaine*, the *Spring-head*, the *Treasure*, the *mine* of Gold. Faith lookes to the person of Christ first, it knitts the soule to Him, then it lookes to all the good things we have by Him, a world of good things in *Him*, a world of good things from Him, All that tends to Grace and Glory: Yet it is the person of Christ, that the soule of a Christian principally lookes to. The whole word of God, all the divine truths therein revealed, are the object of faith to direct, order and sway our lives; But yet these are not the object of faith, when we looke for peace, for Consolation, for forgiveness of sinnes, and reconciliation with God; Then faith lookes to Christ fixedly, wholly, solely.

These things being premised we returne to our Argument.

First, They that have not received faith (the Gift of God sent unto us by the hand of the Spirit with the word) can performe nothing pleasing to God, nor can they receive any thing from God, but a Cup of wrath; if they continue faithlesse and unbeleiving, They have not received Faith, no not by all those meanes appointed by God as Conduit-pipes to convey faith and every Grace unto them; they have not received faith, true saving faith, they cannot receive Christ, a true and saving Christ, a King and Prophet to Rule, governe, and teach them, and a Priest to save and Redeeme them (a false Christ and he is many, they may Receive by a false faith) they must have a true faith, before they can receive a true Christ, with all the benefits of His blood-shed for *them*; a true faith leades them unto this storehouse or Treasury; brings them up to this fountaine opened for sin and

Faith is the
Mother Grace,
where that is in
Truth, there is
true know'edge,
unfeigned love,
and Gospel Re-
pentance, The
graces required
in every true
Communicant.
John 10.

uncleannesse; layes the soule in that *Jordan*, cleanseth and washeth it there, bids it wash and be cleane, bids it *drinke* and be *drunken* Cant. 5. 1. with *wine*, whereof is no excesse, i. e. be *aboundantly satisfied*. Eph. 5. 18. But without faith none of this can be, It being the very bucket, the mouth of the soule. So that a man comeing without faith to the Lords Table, is like a vessell cast into an Ocean of waters, that hath no mouth to let any-in: So then *without faith*, without Christ, and then *Aliens to the Common-wealth of Israell*, and *Strangers from the Covenant of promise*, having no hope (well set and setting) and *without God in the world*. Now are these to be admitted to the Lords Table, persons without faith, and then without any saving grace, for faith is first in order of nature? Answer this to God, see if He will accept of your replie, which we may heare anon. Wee proceed,

Secondly, They that have no faith are not to be admitted to the Lords Table, not onely because they receive nothing there, but because they fearefully prophane the Holy things there; They have no knowledge of those things, none at all; and none they looke after, *their soule is not good, it is starke naught*, as darke as a Dungeon, for what should enlighten it; as noysome and loathsome as an open Sepulchre, or a vessell wherein is no pleasure, for what should discover this their filthinesse to them, that they may appeare such in their owne eyes? *that doe not beleive*, Rom 15. 31. are disobedient, rebellious, *imperfadable* ones, *unreasonable* and *μυῖστος*. *wicked men*, that is the Apostles Character of them; and he makes cleare prooffe of it in these words. *they have no faith*. Are 2 Thes. 3. 2. they at the Lords Table? they are *out of place* sure, as a swine is *ἀτόμος*. when he is in the Parlour; *absurd* men, so Erasmus Englisheth it, though Beza liketh it not: *Quod mihi quidem absurdum videtur*. But our Learned *Reinolds* liketh it well. The Apostle saith he calieth men without Faith *Absurd men*, because it is an unreasonable and sottish thing for a workman to be without his cheifest Instrument; and that is universally requisite to every one of his workes; a husband-man without a plow, or a builder without a rule, a preacher without a Bible, or a Christian without faith, are things equally absurd and unreasonable. What reason have we to plead for those unreasonable men to be admitted to the Lords Table, more than we have for the admitting of swine into
OUR

our Parlour? uncleane ones will make all things like themselves, as uncleane too, to themselves we meane.

Thirdly, Persons that have no faith are not to be admitted to the Lords Table, because they cannot *shew* the Lords death there. It is a grave and a weighty word that we English *shew*, and we would rather leave it to you to unfold to your people, which may require one houres worke. But in a word, a worthy receiver, that brings faith with him, he doth with all thankesgiving and praise *shew* forth the excellencies of Christ, and the Glorious benefits of His bloodshed upon the Crosse, the Bounties of His Goodnesse, and Beauties of His Holinesse, making an *ostentation* of them unto the world, preaching to every one as he can; This this is it wherein every true Christian is to glory, and he orders his life accordingly; The import of that word as we suppose. Now they that Come to the Lords Table, and have no *faith*, are no more able to shew the Lords death there, than a man of Clouts stuffed with Straw is able to gaire the victory in the day of warre.

1 Cor. 11. 26.
This Scripture
Mr. H: hath
corrupted after
his manner with
his glosse.

Neh. 27.

Fourthly, And to run over these Grave matters, he that comes thither and brings no faith with him, must needs receive *unworthily*, that is, other wise than is meete such mysteries should be received. And therefore shall be held as guilty before God as Judas was, who betrayed the body of our Saviour, or as the Jewes were, who so villanously at used Him, Binding His hands, spitting in His sacred face, and crowning Him with thornes, and as the Souldiers were, who peirced His sides, and spilt His blood, He shall be guilty of the body and blood of the Lord.

Infantes furiosos, & in verbo Dei minime assensuos. Bez.

Fifthly; Free admission is not to be given those, who cannot examine themselves about their faith, that is, search, digg, goe downe into the fouldings of their soules, to enquire what their estate is; what it is to be out of Christ, or what it is to be in Him; they cannot *examine* themselves about these matters, no more than Children can for they are Children in understanding; no more than mad men can; for these are mad upon their Idol, roprobates, disallowed of God, in a state of reprobation. We will commend you to Bezas Annotations, or rather those to you, which we thought to have been large upon, being so full to our purpose.

Sixthly, Why should faithlesse men, worse than Infidells, because

cause borne and bred in *England*, a land of visions, be suffered to come to the Lords Table? They cannot *discerne the Lords Body*; they can put no difference between that bread, which represents *the body* of Christ Crucified, and Common bread at their owne Tables; nor between the wine there Sealeing to a worthy receiver, a full discharge from all his sins in the blood of Jesus Christ: No difference can be make betwixt this wine and common wine: And now being suffered to come to the Lords Table, he there drinks downe a Cup of damnation in stead of salvation; a cup of cursing, instead of a cup of blessing; and seales the Stone upon his graves mouth, where he lies rotting in sinne, as dead bodies in their graves, *He eateth and drinketh damnation to himselfe, not discerning the Lords body.*

Verse 29.

1. As you have received mercy and now would shew mercy unto everlasting soules, admit not these faithlesse, these unrea-sonable and wicked ones, that cannot shew forth the Lords death, cannot examine themselves, have no discerning of the Lords body, admit them not to the Lords Table. They have no faith, then they must be full of themselves, as a vessell being full, and running over, they cannot Eate and drinke there any other thing but damnation to themselves. This Scripture also Mr H: the patron of fornicators and prophane persons, as was *Esau*, fearefully abuseth, plucking out as he can, the *sting* of it, so as the most brutelike person may come to the Lords Table, and not be stung by it; oh prophane man and past shame! he and his booke stinketh in the nostrills of the Lord and of his people, as the worst excrements of the Dragon doth.

2. And now Sir, we will spare you the labour, if please you, in making a reply to this; and ours in making Answer thereunto. This we heare is ordinarily said; *They were borne and Baptized in a Church, and therefore beleivers*: we like not to make an Answer to such a foppery; why! but they say they beleive the same with the former, they say it with their tongues, what say they with their hands; such are their words, what are their workes? They may say so and *Blaspheme* in so saying, as was hinted more than once. *Rev. 2. 9.* I pray you observe it, and let this mocke-faith goe, unlesse you will whip it like a vagrant, and send it backe to the Devill whence it came; We have been speaking of that *faith*, which gives reall
union,

union, and communion with Jesus Christ, and of necessity brings forth good workes, as a good tree, good fruit, he beares upon a good roote, or rather the roote him, he is planted in *Him*, he beares upon *Him*; Come; when all is said this must stand, Let a man beleive *truely*, and truth of beliefe will bring forth truth of holinesse; A true faith, a true hope; true love, true obedience, all in *Truth*; when faith is in Truth, that is, truely set, and fixed upon its chiefe and proper object Christ Jesus the Lord. O how doth man boast himselfe to be some body, when he is nothing, nay worse than nothing, but knowes it not: A Beleiver, when he is worse than an Infidell; And how secure doth he lye, (he is many) under the shadow of a false faith, more secure (such is his presumption, he is very Confident) than a true beleiver, such is his infirmity, lyes under the shadow of a true faith. You may heare these speake like Saints, and see them, if you narrowly marke them, live like Devills; so that if their words doe not bewray them, their workes quickly will; outside Christians, inside Heathens; O it is good, and but your duty, Sir, to observe men and search them narrowly, before you admit them to the Lords Table, for *all men have not faith*, no not they, many of them, that make a profession, and a shew of it; You may meete with not a few sottish, and brutishly ignorant, and then not so meete to sit at the Lords Table, as a swine properly so called is to sit at yours; You may meete with some also, that have a pearle (of knowledge) in their heads, & their hearts as full of poyson, and deadly hatred against the Gospell of the Kingdome, and true heires thereof in Christ, true Gospellers, as the most venomous Serpents are. *Protestants* in doctrine, *Recusants* in lives, having a tongue professing for the Truth, and a life professing against it; faire out-sides, but within as noysome as a dunghill, or an open Sepulchre, which yet savoureth with them as a Garden of Spices, or bed of Roses; something resembling an Heaven in shew, when they have an Hell with-in, the heart we meane; so you may say, have the excellent of the Earth too; but to them it is an *Hell*, as their dunghill smells like a dunghill; but to those their hell is their heaven here, as their dunghill smells with them as aforesaid, a most certaine Character of a polluted wretch.

1 Thes. 3. 2.

We would not be mistaken here, we censure no man, we judge him not, we dwell at home, and our selves must we judge. But upon due search thus you'll finde it to be, even as we have said, and ye may have found it so by experience; we may put downe this for a Conclusion; If faith bring Christ the fountaine of Grace into the heart of a man, he can no more walke in darknesse (of sin and ignorance, there is a darknesse of Spirit of sorrow, where in a Childe of light may walke, and you have an excellent booke of it, but) no more walke in darknesse than he can doe, that could carry the *Sun in his hand*; and he may as well carry fire in his bosome, and not feele it burne, as carry true Grace in his heart, and not cleanse his life; But Counterfeits in Grace, and contented to continue such, and to hold sin, the least sin-fast, shall become Saints, when an Ape comes to be a man, and Copper becomes Gold, which is never rejected, but when it would looke like Gold. Beleive it you doe, a beleiver can no more be without Holinesse, than can a godly man be without godlinesse, or a true Christian without Christ; or than can the Sunne be darke, or the fire Cold. We shall crave leave to speake further to you about these three grave matters; The *feast of the Gospel*, The *Covenant*, And *Faith*; but we shall deferre it till the Last, and therewith close-up this Treatise. We proceed now in our argueing against this free admission to the Lords Supper. In the fourth place.

Hailh 50.

S E C T. IV.

IT is not according to the practise of Christ, He gave it to *Disciples* onely, (it is not possible, we conceive, to make it out, That He gave it to *Judas*, yet if it could be made out, we have enough to say, were this a place for it) He gave it to *Disciples* onely (*Judas* himselfe, if there, looked like a Disciple, being very like one) and by so doing, he prescribes his Ministers what they are to doe (so we conceive) as to those administrations to the worlds end. And here we are not bold to say, that Mr *H.* your Champion, doth fearefully pervert Scripture, wrest and Crooke His blessed Lords practise, to the Countenancing of his owne cursed and crooked doings, and they all drinke of it; Well, what then? his inference now (hold your Nose if you cannot en-

Ea qua perspicua sum, difficultia sunt hareticis

Mark. 14. 23.

dure the deadly stinke of the Dragons excrements) *Therefore let all Come that will Come to the Lords Table.*

Good, Sir, Give us leave to pause a little, while we take these things into our thoughts ; is there not a Cause we should so doe? When we heare this Reasonable Creature, we call a man, a scholar, and a Minister too, as he calls himselfe and would be called, speake thus unreasonably, as if he was as much wanting of Reason as he is of Grace ; unreasonably said wee? Is it not too slight a word, doth not he speake blasphemy? doth he not blaspheme the Blessed practise of our Lord and Saviour, which He hath set as a patterne for all His people to practise after? *And they all dranke of it.* So may ye, all ye *drunkards* ; and yee, all ye *uncleane persons* ; and you, all you *worse than Insidells* ; and you all, *despisers of the Gospell* ; and yee all, that never thought of any other *Covenant*, but that which ye have made *with sin, death, and hell* ; And ye all, that have *faith*, though it have no more life, than a polished Stone, hewen timber, or a doore-naile, no-matter how dead it be, 'tis a *faith*, that will serve the turne to entitle them to these holy things, *drinke ye all of this*, as we read those Disciples did, *and they all dranke of it.* But Sir, is not this Blasphemy? Wee are willing to make you Judge here, because you judge so well of the man ; Come in here all ye *of the world*, for whome that sacred person never opned His mouth and prayed ; Come in hither ye knowne enemies of the *Crosse of Christ*, ye *belly-servers*, ye that *minde Earthly things*, *drinke ye all of this* ; ye that Crucifie to your selves the *Son of God afresh*, and put Him (as they doe by their vile usage, and abhominable Conversation) *to an open shame*, *drinke ye all of this* ; and ye all, who have trodden under-foot, as they can, The *Son of God*, and have counted the *blood of the Covenant*, (wherewith they professed themselves sanctified) an *unholy thing* ; and have done little lesse than despite to the Spirit of Grace : All ye drinke of this : And to make a round number, and full, and so to fill the Table, that as there is no want of roome, (for a nationall Church is wide enough, and rich for supply,) so there may be no want of Guests, Come ye all ye *stiffnecked and uncircumcised in heart, and eares*, yee *doe allway resist the Holy Ghost*, as your fathers did so doe yee. What though? ye see what provisions are made for you notwithstanding ; All ye drinke *all of this*, for the bread ye have taken already.

Sir,

John 17. 9.

Heb. 6.

Heb. 10.

Sir, we have proceeded hitherto with some regret, yea with some indignation to our soules; yet for the Close hereof, we beseech you Consider, That by the gracious allowance of their Lord and Master, they *His Disciples all dranke of it*. The Lord *Himselfe* putting the Cup into their hand, but these all afore-mentioned have drunke and dayly doe drinke of it by Man's Allowance. *Drinke ye all of this*, said Christ Jesus the Lord, and what He bad them doe they did it, and *they all dranke of it*. Drinke ye all of this, saith This-man, without any the least warrant from God, and how readily is he obeyed? what he bad them doe they did, and they *all dranke of it*; Though he that bad them, and they that did as they were bad, have done and still doe as Crosse and Contrary to the mind of Christ, as He *Himselfe* is to *Beliall*, or to Anti-christ, which is to be argued in the fift place, so soone as we have put downe this for a conclusion, That God hath not onely given us His Word for a secondary rule of Righteousnesse to walke-by, but *Himselfe*, and His Son, the Highest patterne, the primitive or Originall *prototype*, the clearest Copy without blot, the fairest example of Holinesse. Whence we conclude, That Christ Jesus our Lord is both the *principle* and *patterne of Holinesse*, The *principle* within His people; the *patterne* of Holinesse, without or before them. Therefore will all His servants, who in desire and endeavour approve themselves Faithfull, doe as He did, following-on in his steps. He that saith, *He abideth in Him*, ought himselfe also to *walke even as He walked*, 1 John 2. 6.

S E C T. V.

AS this free and Common admission is contrary to the practise of Christ, so it is as it must needs be, contrary to the mind of Christ; we are forced, as we conceive, to argue distinctly from these, the *practise* and *mind* of Christ; though *His* practise cleareth *His* mind, as *His* mind *His* practise; But yet we shall argue differently from it, and we shall be breife in it. It is cleane Crosse and Contrary to the mind of Christ; why? Because it is so pleasing, and well agreeing, and full-up to the minde of the world, free admission to the Lords Table is. The mind of Christ and the mind of the world, commonly called the *Church* there,

doe stand as Crosse and Contrary each to other, as doe *heaven* and *hell*, the greatest opposites, or remotest extreames; What is the mind of Christ, cannot be the mind of the world, and what is the mind of the world, cannot be the mind of Christ, but most Contrary thereunto; And to make full proofe of it, let a Minister that hath the mind of Christ, as every Godly person hath, and then liveth-up to it, as it is revealed to Him in His Word, and acteth thereafter, in giving out, or with-holding those sacred signes and seales of His body Crucified, and His blood powred forth, he shall finde, that he *tormenteth the dwellers on the Earth*, the Common people commonly called the *Church* there, who have no other plea for their Church-shipp, but that they were once washed. The *mind* of Christ, no other than the *Spirit of Christ* in His word, is unto sensuall *men*, not *having the Spirit*, as the morning is to the evill doer, even as the shadow of death. But let a man doe Contrary to the minde of Christ, and give out to these ignorant British ones, and will be such, the fore-mentioned, water to their Babes, bread and wine to themselves, and he gratifies them in the highest way of Gratification; he gives them their hearts desire, and now from that day forward, they will put on high account upon themselves, they will not thinke of themselves below the thoughts their Minister rates them at, they will account themselves, sith he hath accounted them such first, *Believers, Disciples, and Saints*. You remember who he was, that, when he would doe a man a mischeise, he would Give him a sure of apparrell, as rich as silver and gold could make it, and now the man (a proud creature, and the worse he is the better he thinkes of Himselfe) values himselfe; his inside we meane, according to the Rate of his outside, and so as the Beasts you read of, *ingentes tollunt animis*; he was proud by nature, more proud by accident, now that he is put into such a dresse. The application is plaine, Take heed Sir, of dressing up the people at the Lords Table, (though they delight as much to be dressed, as ever a childe in yeares did, in new and fine Clothes) in a *Saints dresse*, because he was borne and Baptized in *England*, whereas they cannot make it out they ever heard a word from Christ, yet that onely is *pre-vailling to make Saints*, being obeyed and beleived. You understand the purpose of this, and therefrom how contrary your do-
ings

ings are to the mind of Christ; for can that have any agreement with the minde of Christ, which hath so full an agreement, with the minde of His enemies and adversaries all over the Nation? We proceed.

S E C T VI.

ALL are not to be admitted to the Lords Table, because all are not visible Saints: But none but visible Saints were to be admitted to Communion at the Lords Table, as you so well know, that know so well the Church Stories, And those primitive practises: And truly we are loth to minde you in those things you are or should be able to instruct us, however your practise be Contrary; But this is the thing we cannot reach-to, that you understand these things so well, and your practise be not so well, because commonly *intellectus currit cum praxi & praxis cum intellectu*; Therefore we doubt there is some failing in your understanding, because you have not given it-up to God, If so you should know they were trained up and Catechised first, and yet they staid a while before admittance, till they could make prooffe, that they were taught, and so they had gained some Competent knowledge of those things they were there to receive, together with their *repentance toward God, and their faith toward the Lord Jesus Christ*. And you can tell us moreover, for we are in Comparison with you but Children, and as yesterday in these things, That huge personages, Emperours and the like, have thrust as presumptuously unto that Table as did *Uzziah* the King, to burne Incense before the Lord; or as men and women of the world or Church there, Children of Disobedience, doe now adayes; but have been withstood, as he was, and as these should be, we thinke, by the Ministers of the Lord, and thrust away with the breath of those words spoken to *Uzziah*; *It belongeth not to you, Sir, how great soever you are at your owne Table, to thrust into this, before you have given satisfaction to the Church of Christ, for your abominable doings against Him*. So they thrust him and them away, and so they were reprov'd, as you should thrust away your nominall *Believers, Disciples, and Saints*, members of the world the Church there, whose Christian Name doth adorne them, as a Jewell.

Ne accedant nisi examinati.
Calv. Ep. 278.
Est in examine ratio arceatur, donec profectum ostenderint.

2 Chron. 26.

*Dum promiscue
quolibet admit-
tunt porcis &
canibus &c.
Calv. Ep. 278.*

Jewell doth a swine in his snout. But thus it was once, visible Saints were to be admitted, (and surely if there be a Communion of Saints on Earth) there they should be seene at the Lords Table, and why now visible Devills?

S E C T. VII.

*See Marlorson
Revel. 11. 1, 2.*

*Positur a me
cura, in Cate-
ch.*

IN the 7th place, we would mind you of what the Lord God of Hosts saith to them, that will contend with Him; *Remember the Battle, doe no more.* If you will contend for this *free admission*, you contend with God, to whome you must answer this with other matters. He saith and so say His faithfull Servants with Him; *Ye shall not prostitute these sacred things to swine and dogges.* But what shall we more say, time would faile us; to tell what *Crysostome* had rather suffer, even the spilling of his own heart blood, rather than give out the Seale of the same to *non-Disciples*, *prophaners* of it, how high and great soever. We purposely passe over what *Cyprian*, *Martyr*, *Musculus*, *Marlorate*, *Ambrose*, and those fore-mentioned, about free admission to Baptisme, what these said and did, as to these matters, very much to our purpose; We will onely heare what *Zanchi* speakes to this, and *Calvin* after him, because it is urged very much, *That you doe your duty when you bid your people beware*; No saith *Zanchi*, yee doe not your duty, you neglect the best part of it, and so you pertake of their sinnes, suffering unworthy ones to pertake at the Lords Table; yee draw upon your selves *Eli's* vengeance, by giving such an allowance, When you doe not *frowne* upon these, scattering them with your eye; you violate Charity and are guiltie of iniquitie, your owne and their's, when you suffer men to damne themselves with a Sacrament, when you might restraene; yea yee are guilty of their damnation, as we are of that mans death, whome we suffer with his sword to stabb himselfe; out of whose hands we could have kept that Instrument of death; so farre *Zanchi*. And give us leave to adde a word more thereunto, because we know it is the Ministers common plea, we warne all our people, mention unto them the fiery indignation of the Lord against unworthy receivers; This will not doe; you admit them under the notion of Saints, why should they thinke themselves Devills?

Devills? You may threaten hell to them, but they will take heaven, and thinke they have good right so to doe, while you bid them take and eate, take and drinke — you know what followes; They never swallowed wine so sweetly at the Taverne, as they doe now *damnation* at the Lords Table; But they thinke not so, because you have brought them into such a fooles Paradise, by making them beleive they are what they are not, no more than an Ape is a man; *Beleivers, Disciples* in name onely are Saints indeed. O Sir, what ever others doe, be you aware here, what you suffer the people to doe: give them scope here, we mean full liberty, or free admission, like a rope long enough to a wicked man, and you may tell your selfe what he would doe, by what you have seene him doe so often; You know no creatures almost, but man, loves that, which will be its owne bane; indeed we have heard say that sheepe catch at that grasse most greedily, which soonest rotts them; we are sure it may be said of us men, what the Greeke Father said of some in his time; *Give us that which is sweete, though it choake us*; wine at the Lords Table; Why? because of the sweet words which follow; but how mistaken! onely wretched man seekes a blessing in a direct way to a Curse; happinesse, in the way to misery; life in the way to death; heaven in the way to hell. If you consider all this, you will doe more than give your people warning against the next Communion day. You will tell them and assure them, you have Scripture warrant for so doing; That they must shew more for their Admission to the Lords Table, than this, That they were *borne and Baptized in a Church*, or else they shall be dealt with as doggs and swine, And droven from the Lords Table, as we drive swine from ours, And you cannot doe them a greater reall favour, than so to deale with them; And to presse you and your brethren of the same persuasion with you unto this, we will remember you of *Calvin's* words; That a Minister, who admitteth unworthy persons to Communicate at the Lords Table, is altogether as guiltie of Sacrilege, as if he should prostitute to dogges the Blessed Body of the Lord Sacramentally in the Bread.

Read Mr. Coll.
p. 14.

And to prevent this horrid usage, and Contempt done to that blessed thing, he thus prescribes and expects it to be done: "Let
" no person be admitted to the Lords Table, till he hath professed
his

Calv. lib. 4.
cap. 12. sect 5.

Epil. 302. Gaf.
pari oleviano.

"his faith; and put it not off to the day before the Supper be ad-
 "ministred; But goe to the man's house, if he hath one, and
 "looke over his family, let him give you an account what order
 "he observeth in his owne house, and at his owne Table, before
 "he be admitted to the Table of the Lord; and how peaceable
 "and helpfull he is among his neighbours, and note well how
 "well he ruleth his Children and Servants, whether he hath *these*
 "*in subjection with all gravity*; observe also this with it, or else
 "you observe nothing to purpose, whether there are not some
 "sloathfull and wicked persons in his house, who would runne
 "to the Lords Table, but are very slacke and more than slugges
 "when they should goe to the place of hearing: We see now
 how truly it was spoken of him, he would choose an hundred
 deathes, rather than suffer the prophanation of the Lords Sup-
 per. This is so full to our purpose, that we thinke fitt to make a
 full point here; and Come in the next place.

C H A P. IV.

Bap: 96.

Aph. App: 108.

TO tell you Mr *Baxter's* judgement as to this point of
 free admission, Surely he is point blanke against it,
 as farre from M *H's* judgement, as Mr *H*: is from the
 Truth. Thus saith M *Baxter*, "Though I admit ma-
 "ny hundred to the Sacrament, yet I administer it to none that I
 "know to be unbeleivers; nay, nor that I judge not probably, or
 "hopefully *beleivers*. In another booke thus he saith; for my
 "selfe I doe administer the Sacrament to none that doe not so-
 "lemnly professe their assent to every fundamehtall Article of
 "faith expressly mentioned to them, and their Consent; that
 "Christ shall their Lord and Saviour, and that they will faithfully
 "and sincerely obey His Scripture Lawes. Can a man speak more
 fully to the point against free admission? Truly he might be
 numbred among the men of the Congregationall way, but that
 it would not be for his honour. And yet he may thanke himselfe
 for that; for he indeed hath numbred those holy ones amongst
 the uncircumcised ones, those sons and daughters of *Belial*; And
 dealt little lesse unmercifully with them, than did the persecutors

in

in old time deale with the faithfull with eſſes of Chriſt, they put them into beaſts ſkins, that ſo the dogges might hurry them to death. But let that paſſe, which, we hope, he will not paſſe without Repentance, not making a difference; he ſpeakes well for the way, we wiſh he walkes with a right foote in it: though it is as much above us to reconcile him to himſelfe, as a Mountaine is above a Mole-hill, and poſſible ſo others may finde it alſo. Heare him what he ſaith in a third booke; " You remember when you called R: 4. 52.
 " me to be your Teacher, You promiſed me under your hands,
 " that you would faithfully and conſcientiouſly endeavour the re-
 " ceiving every truth, & obeying every command, which I ſhould,
 " from the word of God, manifeſt unto you; I now Charge your
 " promiſe upon you; he goes on bending to his higheſt end ever-
 " laſting reſt. We borrow his words, doing him or them no wrong,
 we hope, bending to our ſcope; " There is not a more apparent
 " Truth, than that the Table of the Lord ſhould not be polluted,
 " nor a more apparent duty, that the Stewards in Gods houſe
 " ſhould looke to it, that dogges & ſwine be not admitted to Come
 " thither. The ſacred Scripture ſpeaks clearly out to this; And we
 " thinke, if a Child ſhould ſhew us Scriptures, and ſpeake to us
 " the word of God, we ſhould not dare to diſobey it. We might
 goe on in his words; But we paſſe them, taking this onely from
 them to juſtifie the Miniſters in the Congregationall way for pro-
 poſing a Covenant to their people. So it ſeemes Mr B. did doe.
 We mention it not, as if the Miniſters of Chriſt have no better
 warrant, than his example; they take their warrant, as we hope
 he doth, from the Scriptures of God, and example of all the God-
 ly, who can make out their intereſt in the Covenant of Gods
 grace with them by Jeſus Chriſt, and now enter into Covenant
 one with another, to walke together as fellow-helpers of the truth
 in the fellowſhip of the Goſpell according to the rule thereof,
 with full conſent of minde and heart to promote the proſperity
 of the ſame, and the Interreſt of Chriſt in their ſoules, and through
 the Nation; And they that ſticke at this, and are ſtrangers to it,
 and will be ſo, doe, as is to be feared ſticke as much at the Cove-
 nant of God to give up themſelves in full obedience to it and to
 Him who is the Mediator of it. We have ſcene Mr Bs. manner
 with his people, and ſurely it is Commendable, and he hath a ſure
 H word

2 Chron. 28.

word for it; That Minister and people, They, that owne him for their Minister, should walke together in a Gospell-way by a Gospell rule, full-up, in desire, and endeavour, to That Covenant *Jehojada* made between him and all the people, *that they should be the Lords people.* O it is good to be the same we professe to be, *the Lords,* and to make cleare prooffe that we are His by our circumspect walking, watching over each other in our way; rendring an account of our way, when required so to doe; heareing each others burthen, supplying each others wants, pertaking of each others graces, doing all things as becometh a *Communion of Saints*; alwayes doing or receiving good. O it is good to stand bound with these Cords, bonds and engagements of God upon our Spirits, *we are the Lords people,* He hath taken us into Covenant with Himselfe; In desire and endeavour we will walke as becometh a people in Covenant with their God, and one with another. Certainly nothing is done decently and in order, where this Covenant is not, or, where it is, and is not stood unto, there is a *Confusion,* and every *evill worke*: The way of the world right, of a Nationall Church there; whose way is as broad as the Nation is, and puts them, that walke in it, to no Cost, none at all: therein they may walke with all their uncleanneses upon them, onely they must put themselves into a Comely dresse against the next Communion day, as is becoming *Beleivers, Disciples, and Saints,* who say they are such, and their word must be taken, having no other testimony of their goodnesse but from themselves and others like themselves or from the mistaken Charity of the Godly, if it be possible for Charity it selfe to be mistaken in those, who have no other plea for their *Christianitie,* but that they were baptized.

But now the way of Christ with His people in Covenant with Him, and in fellowship one with another, is a straight and narrow way, it pincheth the flesh still, yea it is still *flaming* of it: And the orders therein prescribed, His followers are so *selfe-denying,* so *holy* and so *heavenly,* as few, that hold for a Nationall Church will arise to the obedience of them; which made some prophane Men professe (they were of a Nationall Church, sure enough) when the reformation began in *Luther's* time; That they would rather live under the government of the Turk, than where all things should

should be ordered according to the word of God. We thought first to adde this, thereby to justify the Brethren of the Congregationall way in Gospell fellowship one with another, and in desire and endeavour keeping close to the Covenant of their God, taking the hint of it from Mr B^r manner with his people.

To the close of this Chapter we crave leave to adde, a very good man's jealousie, Godly we beleive it to be, as he himselfe is; "We thinke our brethren goe beyond their warrant, while they take Saints of the first magnitude onely into fellowship; God hath a people of all sizes, there is the same holinesse, but not the same degree of true holinesse in all Beleivers.

We make bold to tell our perswasion, as to this godly jealousie in this matter (which may passe as farre as his heare-say, whereupon he grounds, we thinke, what he saith, which we, in favour of his pietie and goodnesse, doe call His jealousie, and allow it to be godly) That the Brethren of the Congregationall way, who walke with a right foote therein, are, as deare Children ought to be, *followers of their deare Lord* in this perticular; so farre from refusing the weake in faith, as that they doe invite and encourage such. The least Breathing after Christ, the enjoying of Him, how desireable a sight is it? how acceptable with them? how encouraged, promoted, countenanced by them? how pleasing and welcome to them? even as the bruised reed was, and the smoaking flax to their Lord and Master. Not the weake but the dead, To use that good man's words; not Children, but *Bastards*; not comers towards Christ, but resisters of Him in the meanes of drawing to Him; doe these Brethren purposely refuse; where they see any measure of true godly feare, any degree of graciousnesse, they gladly admit: God forbid they should refuse the meanest, as to the world; or in Grace; no they Cover the purest, and take the weakest.

C H A P. V.



WE should now in the next place, set downe the Charge of the Lord to all those that have the Charge of the Sanctuary, of those holy things there, that they make a separation betwixt the pretious and the vile. But this is so legible every where all along the Scripture, that we might save our selves and you the trouble; And indeed this second part of our worke exceeding its proportion, we will deferre what we should have said here to the Last Treatise. And so we come to that we promised, therewith to close the result of this second debate, as we did the former, and so to close up this part. We have made bold to give you a word of exhortation once already, we are bold againe to give you another word, and to proceed in it, we know the manner of an humble person, he takes that *pearle* thankfully as given him from God, though brought unto him, as the good Prophets meate was, by a *Raven*: A reproofe to him is welcome for what he hath done amisse, much more an exhortation that he may not so doe, being taken from the mouth of God, as you shall finde, we hope, this to be; withall we are every one *taxed* to pay a *Contribution* towards the good of soules, and well-fare of That Body, whereof the Lord Christ is the head and the Saviour, and this we can doe no other way but this.

Sir, we can clearly speake this unto you, we wish you *Gain* his prosperity; that you may *prosper as your soule prospereth*; They you, with your people, they with you may walke in the Truth by Gospel true; we doe Consider with you; That you, being a Minister of note, and we hope a *Godly Man*, The same may be said of you, as you reade was said of a Godly Noble-Man, You are *norma publica*, a *publique Standard* unto your people, who indeed, for the most part, are very *Apes*, taken by imitation by what they heare you say or see you doe, *Non ad rationem sed ad similitudinem vivimus*, was the old Complaint; we take words upon trust, our Minister saith it, and there is an end: Those brave discrete and generous *Bereans* did not so, They heard

heard *Paul* and *Silas* with all readinesse of minde, yet they did not receive the word upon their word as spoken from them (though they might have been beleived before any) but they searcht the *Scriptures* dayly, whether those things were so, therefore many of them beleived.

This is out of use in these dayes, whence it is there are so many beleivers in name, and Infidells indeed. You are, we hope, the more carefull what you say before them, for we question not your doings out of Gods house, and so to make way to what we farther intend.

First, Wee humbly entreate you, you would forbear to doe what we know others doe, gather-up all the filths once visible now legible in the Church of *Corinth* and *Crete*, to beare-out the filthinesse of their owne: To alledge their want of order and good discipline, thereby to justifie their owne disorders, and no discipline at all: To make their defects and faileings, to plaister-over their owne more than *faileings*, their abominable doeings in Gods House; Remember we should they had but the *dawnings* of the day of the Gospell, we have the *noonetide* thereof; And that wee are to walke not by the darke side of the Cloud. And let us tremble to justifie sin by sinne, as we should at that judgement, which the Lord God makes-up of sin, punishing sin with sin. Bid your people follow holinesse; studie to be quiet, and to be pure, a course cleane contrary to the world, or commonly called, the Church there, they follow unholinesse, and study impiety.

Secondly, Tremble (oh that you could) to be found in the number of the Corrupt Ministers all over the Nation; these alwayes did, now doe, and alwayes will oppose *Reformation*, the Discipline of Christ in His Church, the breathings of all His Saints in the world, *That all things may be done according to patterne*, as visibly held out now before them, as was that in the Mount, as to all Church-administrations.

Thirdly, And Sir, If you looke after this way, looke for persecution in it, and from your Brethren. As sure as it is an *holy way*, so sure it is a *persecuted way*, contradicted and *Blasphemed*, and this specially by Brethren. But can this discourage you? It was ever so; The Lord Christ was opposed Chiefely by the

*Ila. 66. 5;
Jer. 40. 7.
John 16. 2.
Acts 26. 9.*

Priests,

Luk. 6. 26.

Preists, Setibes, and Pharisees ; And *Luther* professed that he found more enemies in the *Chysters*, and *Monasteries*, than he did out of prophane and wicked places ; *persecution* is as the hand that points you, *there is the way of holinesse, walke in it* : If you finde no persecution then ye are out of the way, *for so persecuted they the true Prophets*, pointing them to this way ; but for the false Teachers that had bid the people runne-on in their owne way of sin and death pleasing in their owne eyes, *all spake well of*

A R. 7. 52.

2 Tim. 3. 11,

12.

them. You will find it to be so ; and *fore-warned, fore-armed*. And the Nominall Beleivers, titular Disciples and Saints, so accustomed to their owne way, a loose and evill way, the way of the world, of a Nationall Church there, these will deale most despitefully with you. A just judgement, shall wee say, or rather a fatherly Correction, (if the Father of mercies make it so to you) That so they should returne your kindnesse to them, in admitting them, when time was, to the Lords Table, upon this score onely, *They were burne in England and Baptized there*.

C H A P. VI.



1 John 3. 3.

E come now to that we mainly intended, and you know we chiefly insisted upon to prove : That your free admission to the Lords Table is Crosse to the holy rule, we should walke by ; to the practise and minde of the Lord and deare Saviour, and as contrary to the minde and manner of all those, that are followers of Christ, and cannot stint themselves with any degree of holinesse, their Lords owne purity being their Coppy. And here we more than touched upon three things, specially the *Word preached*, how they pressed to that place, and listned to it when they came thither. Secondly, the *Covenant of Gods free grace by Jesus Christ blessed for ever*. Thirdly, *Faith* ; upon that we were the more large, all beareing upou that, being the hinge of all.

Now Sir, this is our earnest desire, That you with your Brethren would looke over this againe, and lay your doctrines, manner and practise before your people, to that Standard ; for we choose to speake in that number. And

1. Doe ye presse upon your people the necessitie of heareing?
 and before you admit them to the Lords Table, doe ye take time
 and place to search them to the bottome, what they have profited
 by heareing? You know hereby they are *hewen*, and made
 polished Stones, and so fitted to be laid in the Lords building;
 we trust you doe not doe as the Master of your *Lord* doth, *Polish*
your people at the Lords Table. Surely they are to be made readie,
 as those *Stones* were, before they should have your admittance to
 Come thither. And, to proceed, doe you aske what is that grace
 they must have before they can profit? In our zeale for the Lords
 Christ, yours and your peoples precious soules, we shall question
 you in these grave points, and so returne in all thankfullnesse your
 godly jealousies touching us and our way, by putting it upon
 your thoughts what your way is with your people, and how with
 them, They with you walke therein. You know, but have you
 as you can, made your people know it, That preaching is the
 Chariot, that carrieth Christ all about the Nationall Church,
 we had almost said the world; And the onely Appointment of
 God in the Spirits Hand to plucke them out thence, as *Lot out of*
Sodome. It is the *Ordinance* sanctified of God for the begetting
 of faith in the beginning or *Alpha* of it; so in the encreasing of
 it to the *Omega* or perfecting of the same: It is that, whereby
 that, which is begun is perfected, and that maintained which is be-
 gun; It is that, whereby the abundant riches of Grace through
 Jesus Christ are Conveyed unto us by *Covenant* (we have said all)
 by *Covenant*; *life and immortality is brought to light by the Gospell*
preached, the Ministry thereof; there is not onely an unfolding
 of the gloriously excellent things of Christ, but there is grace gi-
 ven by the Spirit to beleive them. Thereby th^r understanding
 (that everlasting dore) is opned to Jesus Christ, Him that is true,
 the true God and eternall life; Now th^r understanding closes with
 Him, or rather He by His Spirit with the understanding. He is
Truth: The will and affections are drawn-out to Him also, Oh
 how good is He to the Soule! what a lovely object, altogether
desires. By preaching all this is done; it is the Chariot of the
 Spirit, it is the meanes that worketh *faith*; which is the marriage
 of the Soule to Christ. uniteth the soule to Him, planteth it in
 Him, maketh it one with Him: And now she begins to know the
 abund

1 Kings 6. 7.

2 Tim: 1.

1 Joh. 5. 20.

Cant. 5.

abundant riches, and glorious excellencies of Her Husband ; and the way of Conveyance of all these unto her by *Covenant* ; but still the first doore that is opned to all this is the *eare*, and it is opned by heareing ; by heareing the eare is made able to heare, we meane by the word ; the Spirit boreth it, and now *faith* comes in and fetcheth all-in, the soule stands in need of, Christ and all, and all as sure as a *Covenant* of God, with His people in Christ can make it. Hold you to this still, we meane hold your people to it ; *faith comes by heareing*, it hath the stamp and institution of God upon it ; and *heareing by the word of God* ; This was the ground of the Apostles faith (not all the miracles they had seene,) John 10. 17. *They Beleived the Scriptures, and the word which Iesus had said.* Eph. 1. 13. *The ground of the Ephesians faith also, In whom ye also trusted after that ye HEARD the word of truth, the Gospell of our Salvation.* The very end of all that is written touching Christ, John 20. 31. and is preached of Him, *that ye might beleive &c.* Charge this point home, so your Lord Chargeth you, and examine your people about their faith in God. They will say, they beleive, They will say as *Balaam* did, *My God*, and so will they say, *our God*, Numb. 22. 18. *we know Thee.* Heare them now how they can make out what Hosea 8. 2. they say ; Doe they know Him, whom they call theirs? here you Tit. 1. 16. are like to find your people as grossely ignorant, as were their fore-fathers, of *whome ye say*, saith our Blessed Lord, That *He is* Joh. 8. 54, 55. *your God* : yet, *ye have not knowne Him* ; We, that have accustomed our tongues to lying ever since we were borne, must not be credited in what we say, till you have heard us making out what we say ; by giving a *reason of the hope that is in us*, for truly thus it is with us for the most part : We understand neither what we say, nor what we affirme in God's matters. Yea we commonly say, we know the *Father* and the *Son*, when we oppose the *meanes* appointed by God to convey this knowledge to us ; Now you shall doe well to tell us, *rebus sic stantibus* ; That we are as well qualified to have Communion with Christ at His Table, as a Wadd of dried stubble, is to have Communion with a Consuming fire, and doe no more enjoy Him there, than midnight enjoyes the Sunne. And that we doe indeed and in truth no more desire Communion with Christ, *the King at His Table*, or in any other place, than darknesse can desire Communion with light, or *Beliall* with

with Christ. We are grossely ignorant of what we doe, when we approach, by your allowance, the Lords Table. It is not possible we can enjoy that we have no knowledge off or acquaintance with; nor can our desires move towards an unknowne object. Good Sir, speake these things out to us (your people we meane;) We are somewhat the larger here, a point of so high concernment, being Confident also of this very thing, That you find your people cleane crosse to their Rule, as your Brethren doe every where, *slow to heare, and swift to speake* for the Lords Supper: We conceive the reason thereof to be this, In a heareing place they cannot heare one word, if it be the true word of God, which is pleasing to flesh and blood, it speakes death to their lusts, if ever it speakes life to their soules. Therefore they hate the word (a killing word) deadly, because they love their lusts dearely. They will have none of that *meate which endureth to everlasting life*, none of the wine of the Gospell, but as much bread and wine as you will, and as often as you will at the Lords Table; and the reason of this is, because thereby their lusts are fattened and cherished.

*Fruinur Cognitis.
Ignori multa
Cupido.*

2. Therefore Sir, presse upon your people the necessitie of heareing; and observe them well, at their coming to That place, and as narrowly their sitting and attending there. And having done this, doe not thinke you have done all your duty, or more than the least part of it: They may give you the eare, while they give the flesh, the world, and the Devill their heart; You know, and you must teach them to know it: It is easier to heare an hundred Sermons, than to practise one. Therefore let them know, you will deale with them apart and alone, you will single them out of the throng of the world, or National Church, and out of the crowd of the Common hearers, before you admitt them to eate and drinke at the Lords Table; They shall give you a particular account of what they have gained by all their heareing.

This was the practise of the Lord Christ, when He was upon the Earth, He spake alone and apart with His Disciples. And indeed the Lords people love to be so dealt withall alone and apart from the throng and tumult of the world, or a Nationall Church there. *The Spouse of Christ is modest, and will not come*

Cant. 7. 11.

to Thee in the throng of worldly Company and employment, saith Bernard. Come my Beloved, saith the Spouse, let us goe forth into the fields, and lodge in the Villages. Let us get from the Tumult of the world. The Bridegroom of His Church, loves to finde His Spouse alone, retired into a Chamber ; And so must His *Paranymphs* too , give the Church a meeting in some retired place.

3. Now because this lyeth under so much — obloquy, we crave leave to speake a little to it, in passage onely in this place, we are not ignorant how this Assembling together of Gods people is reproached, if not blasphemed thus ; “ *At your private meetings, errors and heresies, what not, have been fomented, brooded upon and hatched.* Truly this cannot be denied, it is so cleare and evident ; The Father of lyes with his Children must have their meeting places too, wherein to lay their heads together, plotting and contriving (we are not ignorant of his devises) how they may mischeife if not ruine (for they levell to shoot so high) the Church of Christ , and build up their owne *Babel* ; But here is your Comfort, they are Masters neither of the meanes nor of the end : their endeavours are above their performances, as their *malice* is above their *witt* , which (for that is it's doome) *drinks-up the greatest part of its owne poison*, or like Gun-powder consumes it selfe in the flame it hath caused. But should not this teach us to assemble our selves together as often as we can, there to lay our heads together, and contrive the most Compendious way of building-up the Church of Christ, and our selves therein, the most contemptible parcells thereof ? O it is good to be plotting for the *Church* and for the *Truth*, for this is to be plotting for *eternity*. O that all would meete together, here and there and every where, there to plott how to avoyd Satans plotts ; Let it be our awakening that Satan is plotting ; And that our time is short ; opportunity, the flower of time, shorter ; our talents are many, our accounts strict ; our Judge Impartiall. O let us not forsake the Assembling our selves together, as the manner of some is.

Having taken off, as we could, (we intend more hereafter) that reproach wherewith the enemies of the Lord have reproached

ched the foote-steps of His annointed-ones, we proceed to put it upon your thoughts, whether it be not your duty to give a meeting to your people in a private place, there and then to learne from them what they have gained by all their heareings? what a worke is wrought in them or upon them by the word of His grace with power? It is not what shew they make in words, what doe they, that you may beleive them? or how humbly doe they speake, so as you may conceive hope there is sincerity at the bottome? a sparke of fire, for there is *smoake*: a little strength, though but as much as a *reed* hath; it is in the gaineing hand. O how would he, and desireous is he, in the use of meanes, to gaine more? Indeed it will be worth your labour to take time and place for the searching out of this: You must find-out their desire after the syncere *milke of the Word*, by their *growth* thereby. It is a Common saying amongst us, *shew me not the meate but the man*; So saith the great Shepheard to His sheepe, and sheweth what His under-Shepheards should say to them too, Not shew me the hay that I have given you, but the wooll and the milke, that is, shew me the fruits and effects of all your heareing; What supernaturall worke can you tell us off? Is the life of Grace put into the heart, by the Spirits working together with the meanes thereof, the word of His grace? Is there a thorough change, not of the *actions* onely, but of the *Nature* wrought in them? The Spirit with the Word changeth the inward man with the outward, it changeth the whole frame of the soule, it is no halfe-change, for that is to be halfe a Christian, or *almost*, which is to be an Infidell indeed. It is no light alteration, but as the old stamp (these are excellent *Preston's* words, one of the "usefullest Preachers in His time that was in the world) must "be obliterate, before the new can be imprinted; and as the "old building must be pulled downe, before you can set up a "new; So this old nature of ours must be broken to peices, "and new cast and moulded, (*for we are bell-mettle*) before a "man can be made a living man, which is done by the infusion of "Supernaturall qualities of Grace and holinesse; supernaturall he "saith; for even as the earth may bring forth grasse, and com- "mon flowers of it selfe, but it must be plowed and sowne before

1 Pet. 2.

" any choice herbs and plants can grow there; even so those
 " common natures, which we all have, may bring out things that
 " are morally good; but before they can bring forth fruits of
 " true righteousness we must be plowed and sowed; plowed,
 " that is, man must be broken in heart for all his animosities and
 " indignities put forth, when time was, against Christ, and the
 " Gospell of His Glory; for all those slighings of Spirit he
 " found in himselfe of those glories tendered to him in the Cove-
 " nant of Gods grace, when he was full of himselfe, and *wanting*
nothing, and knew not his owne beggery and nothingnesse, and
want of all things; broken in heart for all this.

Upon those heads, Sir, your examination must passe, if you
 doe according to the manner of Gods people; and a set time
 and place must be appointed for it: If you cannot goe from
 house to house, as *Pauls* manner was, and *Calvins* also, as you
 heard, then must they come to yours. Could our Voyce be
 heard all over the Nationall Church, all the world over, this is
 it we would say and presse upon the Ministers there; *You must*
give your people a meeting time and place for it, there to take an
 account of them what they have profitted; And you must not
 take their bare, *say so*, their profession onely, they are *Belie-*
vers, Disciples, and Saints, beleive them not, not their owne
 word, bring their words and lives both to the *test*, or *touchstone*
of the Word, for they expect admittance to the Lords Table.
 This must be done first, diligent search must be made, and evi-
 dence given in, how fitt they are and prepared guests for That
 Table; what kinde of faith they have? whether it be active
 or dead? They are Cunning enough, yet perhaps not enough
 to deceive you, unlesse you are willing to be deceived; you can
 aske them how it was wrought in them? and by what means
 in the Spirit hand? But still remember them how they and
 their faith must be tryed; And let this come often into your
 minde, what self-seekers and self-pleasers we are, and that *self-*
pleasing and self-seeking is the first stone that is laid in the Hypo-
 crites building; Therefore if he be let alone he will flatter him-
 selfe to his death-bed, yea to Hell, perswading himselfe still
 that he is an heire of Heaven, being borne in *England* and Bap-
 tized

tized there. And indeed this will serve the turne to make him a member of a Nationall Church, or as you know who said it, a Citizen of the world; But if he make cleare prooffe that he is a member of the True Church, you must take some paines with him in point of examination of him in these matters. And your hardest worke will be to remove that stone you have helped to lay, beareing him up with this conceite, that he is a *Beleever, Disciple, a Saint*, because borne and baptized in a Church, remove but this stone, and downe falls the building. The hardest worke, we beleeve, you have to doe, is to plucke downe, what ye have built-up; That Castle in the Aire raised-up, as high as Heaven by a false hope or presumption rather; but now there is a possibility they may be built-up as true *Beleivers, Disciples, and Saints* are, in whose building the first stone that is laid, is *self-deniall, and flesh-crucifying*.

These are the points you, we hope, will create about with them, and search them in; and doe not be put off, which was hinted before, with their bare profession; you know we may make a bare profession, and deny Him in our workes, whom we doe professe in words; and declare our selves abominable and disobedient, and unto every good worke reprobate. We can TIT. 1. 16.
TIT. 1. 16.
we could goe, *we have gone astray; and ever since we could speake, we have spoken lyes.* What mighty reason is there, and what enforcement unto you from hence to doe this, If you will doe your duty? give the people a meeting, we meane, those that you intend to meete at the Lords Table; and hope anon to meete them in heaven; Give them a meeting that you may try upon Scripture Grounds, what alteration is made in them, what change? They were estranged from the womb, they were gone astray, out of the way, are they yet reclaimed? can they shew for it, that they are returned? have repented unto life, and doe beleive in the Lord Jesus Christ? Above all, put them from their vaine boasts, and out of their fooles paradise, that they were borne in England and Baptized. Indeed it is a glorious outward priviledge to be borne where the Gospell Sunne shineth, but if we gaine no inward glory by it, we are made twofold thereby

thereby more the Children of Hell than the Pagans are (which was said before, but we are *dull of hearing*) O bid them beware therefore, it is for their life, which shall last as long as the long day or night of Eternity.

" You remember *Cecil*, Lord *Burton*: Counsell'd his Son not to " *build his house upon any impropriation*; well knowing it would be built upon a sandy foundation: Yet it did but endanger a house, which, built-up never so strong, and settle it never so sure, though upon a rock, yet as sure as it was builded-up, it must fall downe. But to build the house of our Confidence, and for a Minister to make us bold in it, upon this; That we are to be accounted *Believers*, *Disciples*, and *Saints*, and to be admitted to the Table of the Lord, because we were borne in *England*, this is to build upon a quicksand. *If a fox goe up*, which was scornefully spoken of *Jerusalem's wall*, *it shall even breake downe the wall of this their Confidence*. It shall not need, though yet they shall meet with it, a stormy wind to rent it, To put a close to our good Counsell, and this second part of our undertaking.

Neh. 4.

EZE: 14.

The *Ermine*, they say, is so neate a Creature, that if a puddle be on the one side, and dogges on the other, it will rather run into the dogges mouth there to be devoured, than into the puddle, so much it hates filthinesse. And you know, who said it, and as they said they did, If fire were on the one hand, and sin on the other, they would rather be consumed than defiled. Certainly it is so with the people of God; doe you in these matters what you will, they will doe as God Commands them, they will seporate the precious and the vile. And they will advise, Counsell, and pray, you and your brethren, while they have an hand to move, or a tongue to speake, that you would Consider what you doe, and what you ought to doe in Gods house, as to those sacred administrations there, least upon your neglect therein, you become the greatest sinners in the World; The finnes of the whole Nation, the Church, theirs become yours.

O Consider, *Qui peccata non corrigit aliena, facit sua*, He that doth not correct, or hinder the doing of a Crime, the polluting of the Lords Table, when he can, and it is in his hands

hands to doe it, he is no lesse guiltie of the Crime, than is the offender himselfe. There is a person presumes to come in his filthinesse, The Minister, such as he is, consenteth to it, saith in effect come, and welcome; This *Consenter* is as deeply guiltie as is the *presumer*, you know who said it. Why but this Minister is as full of Charity and hope too, as Mr *H:* is, *hee hopes well of all*: Yea but whereon doth he ground his hope? no other ground but this, That person was borne in a Church, and baptized there. So was the veriest Rebelle your selfe have knowne, or heard off, made longer by the neck, or shorter by the head, therefore this hope is like the house of a Spider, the beesome of destruction will sweepe it away, the man dyes and his hope with him both together, and at one instant, which may make us more observant of the words that follow, which we borrow of our Learned *Reinolds*.

Was a beast slaine for touching the Mount, and shall not a man of vile and beastly affections be punished for touching the Table where our Lord is present? No; we would say, The vile and beastly Minister deserveth rather of the two to be punished, who admitts, alloweth, yea invites men of Beastly and vile affections to come to That Table where the Lord is present: The allowance of a thing done (which was said before and cannot be too often said) is as good as the Commission for the doing of it, said our excellent *Jewell*. We would adde to this the prayer of a good man. *Lord deliver me from mine other mens sinnes, which I may have made mine, if not by Command, Counsell or Consent, yet by Connivance, give me Repentance for them good Lord, and forgive them.* It is a knowne saying, and bids you beware, for *qui in conspectu populi male vivit, quantum in se est, omnes se videntes interficit*: He that sinneth in the open view of the people, doth as much as in him lyes, to murder all that looke upon him, and behold him sinning.

The application is easie, and summed up in this, the *Presumers* and the *Consenters* shall be punished together, and which shall receive the sorest punishment is not hard to determine: *The actions of the Rulers being the Rules for the Ruled*; We beseech you all by the mercies of Christ, we would perswade you by

by the terrour of the Lord, whose Stewards you are, and by the blessing yee expect, from, in, and upon the Ministry of the Gospel, that yee would Consider these things, and greater things than these, as the Spirit called upon, in the reading His word may suggest unto you, and fully resolve you at this point, That your great Lord and Master, to Whome yee are shortly to give an account of your Stewardship, will not endure to have holy things prophaned, as if Common and unclean.

Phil. 2. 19.
Col. 4. 8.

Therefore this is our perswasion grounded upon the word of God, and practise of His people, Ye must appoint time and place, where and when your people may give you the meeting, there to know *the state of your flocke*, which yee can never know at such a distance in the publique place. You cannot there in that publique place, doe as *Paul* did, and as you ought to doe: *You know how we exhorted and comforted, and charged every one of you*, as a father doth his Children, (*every one of you*) he had them alone and apart, sure, there is a necessitie of it, a *Must* for this; yea though it were according to that offer or desire rather of your Learned Brother and Neighbour, which is, *That all persons in a Christian Common-wealth, should give an account of their Faith, before they marry and become parents* (and why not before they are admitted to the Lords Table?) Wee professe heartily, this were a notable expedient, and would helpe much for the removeing of that Barr, which hath lettred and will lett, till it be removed, the admission of their Infants to Baptisme by Godly Ministers; But wee may desire, rather than hope, that this Course will be taken, That all before they marry and become Parents, shall give an account of their Faith: Though we conceive this Course ought to be taken with those, who for nine Moneths have lived in uncleannesse, That these should not be married the tenth moneth, before they had made their Repentance as publique as their offence was; For Certainly this ought not to be, That a Couple be married to day, and be made Parents to morrow, Surely They did not give an account of their faith. This was done in the world, the Nationall Church there in a Parochi-

Parochiall Church, very few miles off from you, for the part hath the same name, with the whole, and a part in this huge, we had almost said, monstrous Church, is too great for such small things as these to be looked after.

Indeed Sirs, ye must Contract and Epitomize your Church, for if this Course were taken, your Godly Brother prescribes here; Notwithstanding you must have your private meetings with your people.

Surely after a serious debate betwixt your selves, about these matters, you will finde it (we humbly conceive) your onely way to Abridge and Contract your huge large volume of Be-leivers, (who can shew no more for their faith but their Infant Baptisme) into a little little volume (they must and they will goe close together, they will never be looked over else, though every one of you had an hundred eyes) taking one of an hundred, and ten of a thousand, and this may Comfort you in this troublesome and vexatious worke, (so flesh and blood will finde it yours and theirs) That one beleiver indeed, who can give a reason of the hope that is in him, is more excellent, than are an hundred of those, who can alledge no more for the Cleansing of their hands, and purifying their hearts, but that, when time was, their faces were sprinkled with water. Now when ye shall set upon this worke, ye must, we conceive, appoint a set time and place to meeete at.

Now because there is a spewing Cast upon these meetings, in use onely as we conceive amongst the Brethren of the Congregationall way, we meane all those that seperate from the world at the Lords Table (for the word, *Independant*, is very unbecomeing Churches or Creatures; it was Cast in by the enemy and adversary of all righteousness) we were laying because this way, and these meetings lie open to much Obloquie, from that wicked one, the Father of lyes, and all His Children; as that these meetings are the Nurse, or *vir plastica*, the very somenting Cause of errors and heresies; besides it Chargeth the Holy Brethren with *separation*, or making a *schisme* or Rent from their Brethren, and so in a manner excommunicates them from their Company.

Wee intend, with Gods helpe, to speake something to this, but because this part of our worke hath exceeded its proportion, the gravity and weight of the matters here under debate and maintenance so requiring, wee thinke it fitt to deferre it to the Last, and to close with it, and our Spirits, if the Lord be pleased, altogether, and all in one; for wee intend to turne in unto you after our manner at the end of our worke.

Now in the Close of this Chapter we would speake to the Christian Reader (whose eternall good is full in our eye, which makes us to bend after it night and day) in our *Reinolds* words; " Though we may have our Minister's leave and free admission " to the Lords Table, yet let us not venter to receive such sacred things with unwashed hands, as matters of meere Custom, fashions, or formalities; But let us looke unto that High " Authority, That ordeined them; on that *holy Mouth* That " Blessed them; on That *Arme of Mercy*, That exhibits them, " being ever assured, That as Christ hath one hand of Bounty " and Redemption, which reacheth forth life to the worthy " Receivers, So hath He another of Justice and power ready " to avenge the injuries and Contempt that shall be done to " His owne holy Institution.

A little after he speakes to *Ministers* and *people*; to Ministers; Let not your hands againe play the *Judas* by delivering Him againe unto Jewish and sinnefull soules, which will Crucifie againe unto themselves the Lord of glory. To us the people, Let not us take His pretious blood into our hands, rather to shed it than to drinke it; and by Receiving the body of Christ unworthily, make it as the sop was to *Judas*, even an Harbenger to provide roome for Satan.

Who is wise and he shall understand these things? prudent, and he shall know them? for the wayes of the Lord are right, and the Just shall walke in them, but the transgressors shall fall therein. That ye may be such, we Comend you all to God; and the word of His Grace, which

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is able to build-you-up, and to give you an inheritance among all that are sanctified. The Lord Jesus Christ be with your Spirits. Grace be with you.

A M E N.

(. .)

F I N I S.
